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HOPE'S VISION.

BY REV. H. B. DAVENPORT.

A vision waits that I have not seen;  
That hidden splendor of an unknown land,  
That shrouds where no shadows intervene  
To dim the radiance of the deathless strand.

Not transient is that vision's matchless charm,  
Like earth-born dreams of glory and of fame;  
There endless morning sheds celestial calm,  
And life immortal glows with fadeless flame.

I have not heard the seraph singers there,  
Nor orchestra of angels deep and grand;  
Nor triumph songs of spirits pure and fair,  
That wake glad anthems in that glorious land.

And yet I know, I feel, the vision waits  
Beyond the mystic veil of sense and time;  
Sometime for me will open the golden gates,  
And I shall see the glories of that clime.

And I shall hear the harmonies divine,  
That greet the soul on that untrodden shore;  
Shall see the hills of fadeless glory shine,  
Where sin and death and sorrow are no more.

I know not when that vision's quenchless glow  
With sudden splendor on my gaze shall break;  
Nor when seraphic harmonies shall flow,  
To stir the raptures in my soul that wake.

Guide thou my way, O Saviour, true and blest,  
Through earth-born mists, o'er desert sands of time;  
Or I shall never gain that perfect rest  
That waits the conqueror through grace divine.

A vision waits me where no night shall be,  
No night of sin, or death, or dull decay;  
And joys immortal are prepared for me  
In the bright mansions of eternal day.

FOREIGN CORRESPONDENCE.

It is high time for me to forward you my usual letter, though, in truth, I do not seem to have much to tell you. By way of beginning, however, here is a pendant to the story of the famous "Ouston-Ferry" suit. Your readers have already been aware that on the decision of the Court of Appeal, authorizing the use of the title "Rev." and the designation "Wesleyan Minister" on the tombstone of Mr. Keet's child, a few clergymen immediately disclaimed the title for themselves. The first to do this was a Mr. G. W. Manning, rector of St. Patrick Mission, near Padstow in Cornwall. He is the man who requested his correspondents to substitute the letters "P. P." — parish priest — at the end of his name for the prefix which had been so ignominiously, yet so authoritatively, dragged in the mire. This gentleman died suddenly on Saturday night last; and we are told to-day that he has latterly exhibited many eccentricities, of which, certainly, the above-named was a conspicuous one. It appears that he has for some time past used his coffin as his bed. He had it under his head for some weeks, but lately he had nightly ensconced himself in it. A few days ago he had it enlarged, "to make it more comfortable." Around the walls of his room he had affixed the angry correspondence which his advertisement had occasioned; and finally, he left written directions to the effect that, in case of sudden illness, a doctor from Padstow should be summoned, and if he could do no good one from Wade-bridge; and then, "if that be of no avail, the will of the Lord be done." The clergyman of whom I told you in my last, as having implicitly insulted the master of a city company while a guest at his table, is a learned cathedral dignitary. I wonder what he will think of himself now. It is very likely, at any rate, that he will be subjected to a good deal of banter from his more reasonable and charitable clerical brethren.

We have had a tremendous tempest of discussion over the Royal Titles

Bill, which has passed both Houses of Parliament, and now only awaits the royal assent, which, if the usual course be followed, should be given in the House of Lords on Thursday. When the announcement was made in the Queen's speech that it was intended to propose an addition to the royal titles, in commemoration of the Prince of Wales' visit to India, it was received with general satisfaction; but it soon began to be whispered that the addition would probably take the form of "Empress of India," and then a serious feeling of discontent was awakened. The prime minister was questioned again and again in the House of Commons; but he assumed an air of the gravest mystery, and hinted that important interests might be compromised by a premature revelation of his intentions on this point. At last, however, he informed the House that such was to be the addition proposed. It is impossible to exaggerate the feeling of annoyance and indignation created among the liberals by this declaration. Repeated efforts were made to shake his purpose. Argument, invective, satire, were copiously applied, but all in vain. The premier has an enormous and obsequious majority at his back, and he had evidently made himself sure of their support on this particular measure. The debates were very animated. The leaders of the opposition — especially Mr. Gladstone, Sir W. Vernon Harcourt, and the Marquis of Hartington — made speeches worthy of the best days of parliamentary oratory; and it seems to me that they had infinitely the best of the argument. Mr. Disraeli's answers were many of them puerile and trifling in the extreme; and I wonder that even an all-powerful premier could so venture to trifle with such a subject before such an audience. But he was "in a certain house with a majority behind," and he carried all before him. The measure was easily passed through the Upper House, and now "we shall see what we shall see."

The country is anything but satisfied. Mr. Fawcett has given notice of motion for an address to the Queen not to assume the title in question; but it is by no means likely that the premier will give an opportunity for discussing it. To me, who am no politician, but only an observer, it seems that the title of "Emperor or Empress" is held in small esteem here; and that the dislike existing arises from the fear that this word, which, considering the kind of rulers who have lately worn it, has something of tinsel and "shoddy" in it, should gradually override that prescriptive title which belongs to nearly the oldest, and certainly not the least glorious, monarchy in the world. There is a great deal of flunkeyism in human nature, and not a little in British human nature; and there are already signs that many will say "Empress," where they now say "Queen." The prospect of this alarms and disgusts a good many people. Should the country generally set itself against the new style, Mr. Disraeli may take credit to himself for having by his persistence given a strong impulse to the democratic movement. I presume that would not awaken any regret among you; but, after all, the monarchy is very dear to the English people, and as we have all the benefits of popular and representative government, with the proud prestige of that monarchy, you will pardon the weakness which still clings to a name, but only a phantom as compared with the days when it really imported a real and formidable power, and implied that the personal ruler was supreme in the State. "The State! I am the State!" can never more be said, at any rate, by an English monarch; but we are willing to pay for the ornamental capital which, as we think, adorns as well as crowns the social edifice.

Mr. E. Jenkins, M. P. for Dundee, son of the Rev. Dr. Jenkins, of Montreal, well-known, I doubt not, among you, has issued a most amusing brochure, entitled, "The Blot on the Queen's Head." It is the story of how "little Ben, the head waiter" of an inn so named, concocted and cunningly contrived the scheme of putting on the unadorned head of the Queen as seen on our postage stamps an imperial crown, and changing the name into that of "the Empress Hotel" (limited). That last is a hit at the government proposal to limit the use of the title to Hindostan. The whole thing is ingenious, and I see that already nineteen thousand have been sold. The result of this week's proceedings in both Houses will be somewhat anxiously awaited. Mr. Disraeli's answer to Mr. Fawcett, last night, induced the latter gentleman to change the terms of his motion into one of direct want of confidence in the government on this question. The premier ostentatiously challenged a vote of this kind some time ago, but I shall be very much surprised if he does not contrive to "scotch" by some clever bit of mystification this evening.

We hear, with considerable alarm, that there is a probability of legislation

on the part of Congress in the direction of what are known among us as "the C. D. Acts." I sincerely hope the rumor is false. The object of these Acts is to make illicit intercourse between the sexes safe, by placing sinners of the weaker sex under periodical medical inspection, and subjecting them to periodical surgical examination. As yet, these Acts are in force here only at military stations, but their originators are very anxious to extend their operation over the civilian community. They have deeply wounded the conscience and the religious feelings of the best part of the nation; and a vigorous and determined opposition has been organized, in which the Methodist Conference takes a most conspicuous part. A monthly periodical started this year, and entitled "The Methodist Protest," is exclusively devoted to the discussion of this question. The subject is not one to be needlessly dwelt upon; and I should not name it but for the fact that our sense of the iniquity involved in the State protection and regulation of vice is such, that the representatives of our Conference are charged to present a document to your next General Conference expressive of our views. By the time this reaches you this document will have been formally presented. I hope it will have full consideration, and that your powerful and preponderating Church will throw its influence into the same scale with ourselves. The whole history of this question demonstrates that such Acts are wholly incapable of diminishing, in the long run, the physical miseries which follow incontinence; while their moral results in the corruption of young men and the degradation of women, are inexpressibly horrible. Our chaplain at the camp at Aldershot assures me that, under the shelter of these Acts, profligacy has enormously increased.

YOUR ENGLISH CORRESPONDENT.  
London, April 20, 1876.

THE COST OF ATTENDING RELIGIOUS WORSHIP.

BY REV. L. R. DUNN.

Of late years, the reason for the non-attendance of the masses upon religious worship which has been most frequently presented by the press and the people is, it costs so much to do so, that they cannot afford it. Now, if this statement is true, it certainly deserves very serious consideration; for it would be, practically, depriving the people of the privilege of hearing the Gospel. That there are a few Churches in some of our large cities of which this remark might, perhaps, be made, is doubtless true; yet we have our serious doubts whether there is the slightest foundation for the sweeping assertion referred to. Happily for us, the statistics are at hand by which such an assertion might be maintained, if true, or shown to be utterly worthless and false. There are in the United States over sixty thousand Churches, which are supplied by about forty thousand ministers. Now, we can form an idea of the average cost of the maintenance of these Churches and their ministers. It is pretty generally agreed that the salaries of ministers, of all the denominations, average about \$500, which would make the cost of maintaining them \$30,000,000. It is fair, we think, to suppose that the average cost of keeping up the churches, paying sexton, lights, fuel, music and repairs, is about the same, making in all \$40,000,000. Then add for benevolent collections, what, indeed, would be a very large estimate, \$20,000,000 more, and we have an aggregate of \$60,000,000 as the entire cost of maintaining public worship, and of supporting the benevolent institutions of the Church.

Allowing then the population of the country to be 40,000,000, from which we must deduct, as non-attendants on any church, say, 10,000,000 adults, and 10,000,000 children who do not attend, or cannot contribute to the support of the Church, we still have 20,000,000 who attend, more or less regularly, the services of the various churches; and this is about the aggregate of the church generalizations in the land. If this general estimate can be relied upon as correct, then it would follow that the average cost, *per capita*, of public worship, etc., is three dollars. Let us look at this matter still further, in the more exact figures presented in the statistics of our own Church. We have, in round numbers, a million and a half of Church members. During the past year the total expenses of our churches were estimated at \$16,949,509. This sum includes, not only the local, but also the benevolent collections for work outside of the individual Churches. This, it will be seen, is an average of a little more than eleven dollars a member. It is only, we think, fair to conclude that the average expenses of other Churches are not materially in excess of this amount.

This, we are satisfied, is a fair showing of the general cost of attending

upon and maintaining religious worship and all the benevolent operations of the Church. That we may see, therefore, how unfounded the statement is of the comparative cost to the Christian and the church-goer, it is only fair to consider the cost of those pleasures and pursuits which worldly men, and non church-goers take in place of the worship of God and the maintenance of religious and benevolent work. To begin with the liquor traffic. It may be safely said that those persons who make, sell, and drink intoxicating liquors, as a beverage, do not attend public worship. Now the estimated cost of this traffic to the population of this country is \$600,000,000, or an average of fifteen dollars for every man, woman and child in the land. But then, there are to be deducted from the aggregate population, at least 10,000,000 children and 15,000,000 Church members and regular church attendants, who do not drink; thus leaving not more than from 10,000,000, to 15,000,000 who take the poisoned draught. This would make an average cost of from forty to fifty dollars for each inebriate; and this would be only allowing about fifteen cents a day — a very moderate sum for a drinking man to expend.

Consider now the cost of tobacco, which amounts to from one to two hundred millions of dollars, and is an expense, on an average, to smokers, and chewers, and takers of snuff, of from ten to twenty dollars. Then look at the question of amusements. These may be said to consist, principally, in the theatre, the opera, the circus and the ball-room. It was said recently by one who knew, that it cost the city of New York alone \$7,000,000 for amusements, annually. This would be nearly seven dollars each for the entire population of the city. Now suppose that for all the best of the country they cost \$33,000,000, it would be an average of one dollar for every man, woman and child in the land; or about four dollars per annum, for those who actually attend upon such places. A very moderate estimate indeed.

We have, then, at the lowest calculation, an average cost for the worldling of between sixty and seventy dollars for liquors, amusements and tobacco alone. While, on the other hand, it only costs the church-goer, for all his rich, elevating and hallowed privileges, as we have seen, on an average, eleven dollars. Verily, it does cost more to serve the world and the devil than it does to serve the Lord. There are, as we have admitted, a few churches where the pew rents are high, or the assessments for the support of the Church are very large; but these instances are comparatively rare; while, in the large majority of cases, the cost is no more than as before stated. We conclude, then, that this excuse is unfounded; and we must look elsewhere for reasons to account for the absence of the masses from our houses of worship.

Now, in opposition to the statements which we have been considering, we wish to say that, take from the same classes of society, and, especially, from what may be called the middle, or even the humbler classes, an equal number of those who attend church and support its interests and institutions, and those who do not. Let their wages, or income, from whatever source, be the same, and those who attend upon the house of God, will, as a rule, live more comfortably at home; they and their families will dress better, will enjoy better health, will be better educated, and live longer than the others will. "Godliness is profitable unto all things, having promise of the life which now is, and of the life which is to come." It promotes temperate habits, thrift, economy, care for the body as well as for the soul, happiness in the domestic relations, industry, frugality, honesty and uprightness. And these things invariably tend to prosperity, to health, to longevity, respectability and honor. This is true of individuals and of families; so that it is true in every sense that it *pays* to serve the Lord.

Instead, then, of persons staying from the house of God because it costs so much to attend upon its services, it is evident that they stay away because they do not want to go. There is something in their habits, something in their character or life, which leads them to shun the courts of the Lord. When they have gone, occasionally, their consciences have been troubled, their hearts have been condemned, and their wicked plans and pursuits have been interfered with. "Men love darkness rather than light because their deeds are evil." "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

But there are not only these difficulties in the way of the neglecters of religious worship. There are also difficulties in many Churches which cause them to have no power to attract the masses around them, and draw them within their influence. There is

often so much of coldness, formality, dullness and stupidity, pride and fashion in them, that many become disgusted, and turn their backs upon them. Too many of our churches, on the Sabbath, resemble a mere "dress parade," a mere empty show, a cold, frigid, heartless performance. But, happily for us, these churches are not in the majority, but are only a small minority of the whole. And yet — very unjustly it is true — the whole are often judged of by the few unfavorable and unworthy specimens. But whatever may be alleged as the reason why multitudes do not go to the house of the Lord, let it never again be said that, "it is because it is so expensive to do so that the poor cannot afford it."

GEN. CONFERENCE LOVE-FEAST IN OLD LIGHT ST. CHURCH.

BY M. BOTTOME.

Can we ever forget the thrilling testimonies we listened to this memorable evening? The first to speak was dear old Brother Baker from northern New York, who said he read, a short time ago, a verse that he had since written down and hung up in his study; and he wanted it to go down to his posterity as his experience: —

"Let me in peace resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

He said in 1840 he was at the General Conference with Dr. Sargent whom he was glad to meet this evening. The six Bishops who were at that Conference were all gone, and Dr. Sargent was the only one left of the three secretaries.

Then Dr. Sargent rose, and said he had thought so much in verse, felt so much in verse, that he could give his experience in verse. It was very touching to hear the beautiful old man, who has only just come back from the gates of death, repeat in his inimitable way: —

"Remember me for good!  
Passing through this mortal vale,  
Show me the shining bloom,  
When my strength of spirits fail;  
Give my fainting soul to see  
Jesus, crucified for me."

He was followed by Brother Pierce from the Rocky Mountains, who told us that out where Mormonism reigns, Christ was to him an all-sufficient Saviour. Then a brother from Iowa told us two weeks before he started for the General Conference, that he became deeply impressed that he needed to be more spiritually minded; that he could not help thinking what a pity it was that some other delegates had not felt similar conviction; and that he waited on the Lord with another brother who felt like need, and while praying for and with each other he had received a wonderful baptism of the Spirit, and was now rejoicing in a present, realized Saviour.

Then another delegate arose and said he came from the spot where Jesse Lee planted a little Church in 1791. That Church has six children in the place, and there is not the least mark of decay upon one of them.

A stranger from the Church, South, from Richmond, told us he saw but one familiar face, and that was Dr. Sargent's. He remembered seeing it when a boy, and he spoke of feeling at home in a Methodist love-feast. Then a delegate from Canada said: "We are trying to be true to Christ in our country. Twenty years ago Mrs. Palmer visited us, and the influence of that visit is yet felt among hundreds who are enjoying a full salvation." He said his one ambition was to bear the image of the heavenly — to be like Christ.

Dear old Brother Wood said: "Sixty years ago, while these brethren around here were going to school, I was on horse-back carrying the joyful news to sinners' hearts; and the other night when I could not sleep, I thought I would count the houses I had said in in Indiana, and I counted seven hundred before I fell asleep." But the one joy of his heart was the same sweet refrain we had heard again and again during the evening — "Jesus died for me!"

At the close we heard from the far West — out on the frontier. Brother Wilbur, from Oregon, said that he left New York in 1846, and when he arrived at his destination, he felt he was far from home, for it took twelve months then to send a letter to New York and get an answer. He said he had known toil and hardship beyond the Rocky Mountains; had known what it was to ride 3,000 miles a year on horse-back; but if he should be offered a State here, including all the cities it contained, he would not stay. His heart was in Oregon. He had lived to see six Conferences in that part of the country where he stood alone.

His colleague followed him in a touching experience of love for the far West. He said our velvet cushions and marble pulpits were no temptation to him, and he would be glad to get back to the humble school-houses and stand once more among the rough people, telling them the story of the Cross. As the minister gave out the closing hymn,

"Christian brethren, ere we part," Dr. Sargent moved an adjournment of the love-feast until Sabbath morning in the same place at 9 o'clock.

Brother Williams, of Canada, made the closing prayer, and thus closed one of the richest love-feasts we have ever attended. God grant that the simplicity and power of good old Methodism may never leave us!

Baltimore, 1876.

GLIMPSES OF THE PEOPLE.

BY MARY LOWE DICKINSON.

"Nothing in the world could be more dreadful and disgraceful than an American crowd." So said unfortunate persons who, on the opening day, were mercilessly squeezed, and pushed, and elbowed, and crowded, until their enthusiasm and patriotism were utterly lost in impatient disgust. "Nothing could have been better behaved and more good-natured than the American crowd," say those who were so fortunate as to have secured a good seat, and to have marched comfortably between the lines of police.

Whichever exclamation may have been true, the crowd of Wednesday was certainly such an one as no other nation could have produced. In Paris, on the grand fete days, when the *Champs Elysees* is so thronged that there hardly seems room to plant another foot, the French vivacity seems to be quieted; and, while there will be great liveliness of speech and lightness of laughter, the movements of the people are guarded, considerate and slow. In Vienna, the foreign element, though a large one at the opening of the Exposition, was utterly swallowed up and lost in the native one, and the streets, *cafes* and grounds seemed filled with Germans, and Germans only.

In Philadelphia, however, the nationalities were as numerous and as varied as the flags. There were Egyptians walking in the sun with their heads covered only by the red woolen *fez*; there were Chinamen, and Japanese, and Turks; there were Arabs of the desert, and Swedes from the shores of the northern seas; in fact, there was every shade in complexions of yellow, brown and black. There were Germans without number, and Irish so numerous that one looked at the hurrying masses and wondered where the native American could be. Yet he was out in full force, with face full of the spirit of '76; with hands browned by honest labor of one or another sort; and with brain new clothes kept for this opening day. They came from shop, and bench, and farm. Every train from the country brought them by hundreds, and quiet, cool, and self-possessed, "bound to see the show, and to get their money's worth," they made an element in the crowd not to be mistaken or overlooked. They inhaled lemonade where their Teutonic brothers took lager, and the Irishmen asked for whiskey. They chewed tobacco and ate peanuts in an unrestrained way that said as clearly as anything could that "they were Americans, and one American was as good as another, anyhow."

Having occasion to enter a horse-car that soon filled up, all the seats, and even standing room, an elderly man, evidently from the country, stood holding on to the strap, chewing away at what seemed to be a most enjoyable mouthful of tobacco. Suddenly he leaned over the head of a lady sitting before him, and said, "Set still, marm, I ain't agoin' ter hurt ye!" And bawling warned her in time to save her veil from a deluge of tobacco juice which he ejected through the window behind her, he smiled down into her disgusted face with a look of utter innocence of any occasion for offense. She took a long look at him as the ride progressed, and made up her mind that, in his native town he was doubtless an honored citizen, an honest tax-payer, and a pious member of the Church. He was full of benevolent effort to make room for others. He submitted to be growled at by the conductor and hustled by boys. He would help a woman off with her baby, and a negro servant on with her basket, and yet, twice in the journey, he put the lady in question in danger of the liquid fire from his filthy mouth.

On the Exposition grounds this was the sort of man who indulged in hot doughnuts, and bought unlimited supplies of peanuts and "pop-corn," which, during the ceremonies, were munched, regardless of his neighbors' comfort. They made a large proportion of the throng that arrived early, paid its half dollar, took philosophically the crushing at the gate, and elbowed its way to some good point from which it could see and hear. This kind of man would be "bound to see the President;" would stand uncovered during the prayer; would fall into the first vacant foot of space in the procession, and, regardless of what gold lace and greatness went before or came behind, would march along to see the great engine started, feeling that he had as "good a right as anybody." Ten to one he would be able, too, to

talk intelligently of the great monster, and to understand the intricacies of machinery better than the great men in to whose place he had crowded. He would go home, and in language of his own give, doubtless, most interesting accounts of what he had seen, read all that was written about it with interest, and remember it with delight.

In the smoothing processes of our city lives, indwellers in towns sometimes forget what a strong individuality exists, active and earnest, among our hills and almost within sound of the city's din. Yet, on such a day as Wednesday, when they come to town in force, we realize how distinctive and characteristic American life is, after all; and how little it has as yet been modified by the influx of strangers to our shores. The man I have described would never think it possible one could compare him to the German peasant or the small Irish farmer. He feels himself infinitely above either, an equal of any man in this free American land.

Equally preposterous would it have seemed to compare a woman who took a seat next us, on a pile of boards, during one of the pauses for rest, to her sisters of any other nation. She was evidently poor; she was certainly illiterate; she was sharp of speech and spiteful in manner; she had been crowded and was out of temper; she had not had a "good look" and was disappointed, and she gave vent to her disappointment in such criticism of the President, such sneers at the administration, such acerbity toward the persons who had brought about the Exposition, such keen contempt for its management, as showed she was thoroughly conversant with all public movements in the country, and knew all the errors of judgment on the part of the commissioners. Thinking of a German woman or an Irish woman of her class, one could not help wondering what this unknown quality is — and where she got it — that made her a creature so utterly unlike what any other mortal under the circumstances could have become. There was no solution in the thin visage lit with a contemptuous snarl, as the dignitaries passed by in their uniform and gold lace, with ladies radiant in silks, and diamonds, and snowy lace. There was no solution in the sarcastic voice, and I turned away, feeling there was probably no name for the mysterious quality unless it could be called a sample of pure Americanism.

A CURE FOR MELANCHOLY.

Many years ago I started one winter's morning with a horse and cutter on a journey of some thirty miles.

After traveling some few miles I became the prey of melancholy, which increased till I became wretchedly miserable. I could give no particular cause, only a morbid state of the nerves. I moved on in this state of mind till some time near the middle of the day, when I met a stranger who wanted information in regard to the route he was to take to reach a certain point. No sooner did I begin to talk to him than I felt a peculiar kind feeling spring up in my heart towards the stranger, and I experienced a peculiar satisfaction in taking pains to give him the information he needed. On leaving him I found a large share of my melancholy gone.

I went on a little farther and I met a good-natured Scotchman with a yoke of oxen and sled. He took pains to get his oxen and sled out of the beaten road, so as not to force me out into the deep snow with my light rig. This small, generous act called up a response of feeling, a few kind words passed between us, my melancholy was gone, and I went on my way rejoicing.

When we are melancholy we are inclined to fall back upon ourselves, and feed upon our anguish. But by doing some kind act, our kindlier emotions are aroused and called into play, for the "blues" cannot long exist with kind and sympathetic feeling. — *Selected.*

Most of us are honorable, truthful, chaste and humane, just because we cannot help it. We are born into an atmosphere in which our moral respiratory organs could not act were we otherwise. There must be a terrible wrench to the nature of a man reared in honest and ever so partially cultivated circles of society before he can commit a flagrantly dishonorable deed. To a delicately reared woman an immorality is well-nigh an impossibility. It is no definite credit to us to be honest and pure. How could we be anything else? The reverse of these qualities are repulsions, not attractions, to us. We need not congratulate ourselves upon spiritual superiority, for not doing what we do not want to do. There is no temptation in the thing from which we recoil. — *Elizabeth S. Phelps.*

Write your name by kindness, love and mercy, on the hearts of the people you come in contact with, year by year, and you will never be forgotten.

Some people cannot drive to happiness with four horses, and others can reach the goal on foot. — *Thackeray.*



## ADDRESS OF THE BISHOPS.

To the Members of the General Conference of the Methodist Episcopal Church, in General Conference assembled:—

[Concluded.]

The connectional character of our Church we regard as of the highest importance and greatest utility. An army in detachments under independent authorities, would be feeble and ineffective in comparison with the same army moved by one supreme authority, having unity of purpose and action. Germany under the Empire is much more potent among the nations of the earth than when under the government of independent petty sovereignties; so the Methodist Episcopal Church, in the sublime unity of her grand purpose, and under the government and direction of the General Conference as her supreme authority, is much mightier in her action and influence than she could possibly be in independent divisions. She can better antagonize great errors, contend with enormous vices, overthrow combinations of wickedness, and press forward the triumphs of divine truth and grace in the earth.

The Methodist Episcopal Church is not a confederacy of eighty-one Annual Conferences, nor a mere association of some nine thousand pastoral charges. It is a simple body, of which these pastors and Churches and Conferences are component parts, and all members one of another. For by one spirit are we all baptized into one body. Whether in America, or in Africa, or in Europe, or in Asia, we have been all made to drink into one spirit; and this incorporation is so actual and so vital, that if one member suffer, all the members suffer with it, or if one member be honored, all the members rejoice with it. Consequently, the members should have the same care one for another. We cannot give attention to one portion of the Church to the neglect of another portion. This General Conference cannot rightfully legislate for one part of the Church, to the disadvantage of another part of the Church. The legislation of this General Conference, the administration of the General Superintendents, and the oversight of each pastor, must be with equal eye to all, as their exigencies and interests demand. There is no constitutional way by which any member or members can be excluded from the Church, or placed beyond her supervision and pastoral oversight, except by judicial process for wrong doing.

The connectional character of the Church is maintained largely by the law of affinity. The remarkable agreement in doctrines, the sameness of religious experience, and the similarity of usages which prevail throughout the connection, give us an oneness of character, and assimilate us into one body. Where men think and feel the same,

"Like kindred drops they mingle into one."

The great agencies of the Church are bonds of union.

The nearly 20,000 Sunday-schools, auxiliary to the Sunday-school Union of the Church, and the more than 1,400,000 children in these schools, under the tuition of more than 200,000 officers and teachers, constitute an organized cadet force which promises in the near future to add greatly to the strength and efficiency of the Church. The more specifically Methodist their religious training is, the greater will be the power and usefulness they will contribute to her future unity and progress. If they are not taught the Scriptural character of our doctrines; if they do not have explained to them our Church polity; if in their Sunday-school years they are not enlisted in the support of our institutions and benevolent agencies, but are left to believe that any other Church will be as useful to them as ours, we must bear the blame if they are easily proselyted from us, or if they grow up to be dissatisfied and restless members of the Church.

Our Missionary Society, with its numerous auxiliaries, is another of these bonds of connectional union. The Parent Society, as the central organ, like the heart of the human body, receiving from all the veins of the Church her missionary blood, and then sending it through all her arteries to every extremity of the Church to nourish and support the whole, is an indissoluble tie between all the parts of the Church, however distant from each other. Every preacher on an obscure circuit or a border mission, who is laboring and suffering on a very inadequate support for his family, and yet encouraging his people from their very poverty to contribute to the treasury of the Society, and the humblest member and the infant Sunday-school scholar who contribute their pennies and their prayers to this cause, as well as the missionaries in the foreign field, are all real factors in this great united work of evangelism. This not only binds us together, but also equalizes the dignity and honor of all the laborers in the sight of God, and in the annals of eternity.

The Book Concern has also exerted a unifying power upon the Church. Its books and its periodicals have generally had that tendency. Its management has been in the interests of the whole connection. So long as it shall be conducted on these principles, and its profits shall be appropriated for a palpable and common interest, it will still have that influence. But if it shall ever fail in either of these respects, it will not only lose its centripetal force, but become a source of contention and strife, if not a cause of corruption and disintegration.

Clearly convinced that these institutions greatly promote the unity of the Church, as well as its extension and progress, we have felt it our duty as far

as our authority and opportunity would permit, to labor for their greatest prosperity.

The General Superintendency has always been, and still continues to be, a strong bond of unity. Watching, with an impartial eye, the conditions and wants of all portions of the Church, and the labors and interests of all the ministers; holding the same relation to all, and having a common sympathy with all, without special obligations to any; strictly amenable to the General Conference for their character and administration; where every member, and every minister, has a right to challenge their every exercise of authority, the General Superintendents, so far as their relation to the ministers and Churches is concerned, are well prepared to travel through the Connection at large, and oversee the temporal and spiritual interests of the Church. Having been thus employed during the ecclesiastical year, they meet, and report and consider the condition, both temporal and spiritual, of all parts of the Church. Our interchangeable administration in the Conferences makes several members of the Board, by personal inspection and observation, acquainted with the more recent condition of each particular part of the work, and thus gives us a united judgment upon the state and claims of every part of the field. This judgment thus formed has been sought, and sometimes deferred to, by the General Missionary Committee, and also by the General Committee on Church Extension in dividing their funds, and not unfrequently, on different subjects, by former General Conferences.

And, what is also of great importance, it enables them to understand where ministers are needed, the qualifications required for the exigencies of the work, and by transfer and otherwise to meet such necessities; thus providing for the poorer and more difficult fields of labor, and the advancing aggressive action of the Church. To a limited extent, it enables us to meet the urgent emergencies of ministers and their families by changing their climate in cases of sickness, and by placing them where their family wants and educational necessities are more fully met. This can only be done partially, but much more extensively than it can be done by any other Church, and the amount of ministerial health and service thus preserved and secured to the Church can only be known and appreciated by those who are parties to it.

Owing to the great extent of the Connection, we can perceive no other way by which a uniform administration can be maintained, and without uniformity, without oneness of executive authority and administration, we do not see how the unity, the connectional character of the Church, can be preserved. Our profound convictions on this subject have led us to great care and constant effort to secure a uniform administration.

It is no wonder that, so far as making the appointments is concerned, our administration should be sharply criticised by parties in interest. In those denominations where ministers are left to find their own pastoral relations, if they fail to secure such as they judge themselves adapted to and desire, there is no third party of whom they can complain. In our Church, when they fail to receive such appointments as they deem suitable for themselves, they complain of the Presiding Elders and the Bishops. This is perfectly natural. Every one who has any official agency in making appointments must take it into account. In performing this difficult and responsible part of our official duty, we have constantly kept in view the claims of the work and the claims of the preachers. Before any one can intelligently criticise the appointments of an Annual Conference, he must carefully consider the fact that every appointment is entitled to receive a preacher, and every effective preacher is entitled to receive an appointment. This other fact must also be considered, that the Bishops cannot alter the character of the pastoral charges, nor the endowments or aptitudes of the preachers. They must take these as Providence has furnished them, and adapt the pastoral relations between them as happily and usefully as they may be able to do after the most careful and prayerful consideration of the circumstances and claims of all the preachers and of all the Churches.

Perhaps the most important and responsible duty in the work of making the appointments, is that of selecting the Presiding Elders. Undoubtedly if we had given to the Presiding Eldership a prior claim to all other appointments, we might, in some instances, have filled it more popularly. But if we uniformly give the office this pre-eminence, how are we to provide for our educational work, and for our chief pulpits? Can our literary institutions and these pulpits spare the men of whose services they would be deprived by such a principle of administration? And will those ministers who share these eligible appointments be content to exchange them for their work of more privation, greater hardship and less compensation, notwithstanding it is a work of so great responsibility and usefulness? Or, is it at all certain that these men, were they assigned to districts, would more wisely or more usefully exercise the functions of the Presiding Eldership? Could anything be more unreasonable, than for Churches, which, as they suppose, have the best ministerial gifts in their pastors, to require better than the best gifts in their Presiding Elders, or could anything be more ungracious than for such Churches and pastors to depreciate their Presiding Elders, because they do not increase their congregations at their quarterly visitations?

In filling this office, while duly considering the other appointments, we have sought for them men whose Christian character and whose standing in the ministry would secure for them the respect and confidence of both the preachers and the people; and whose practical wisdom and knowledge of our Discipline and usages, and kind spirit would enable them to adjust difficulties when ever they arise in the Churches, advise the inexperienced preachers (of whom more are now put in charge than formerly) in the administration of Discipline, guide and encourage the Churches in their aggressive work, and judiciously counsel in the arranging of the appointments at the Conference.

In some instances, where the size of the district and its consequent labors would permit, we have appointed men who, by long service or sickness, have lost some of their physical force, but whose wisdom and experience qualified them admirably in all other respects for the office. What layman or minister who has the least magnanimity is not devoutly thankful that the severities of our itinerancy can be thus slightly mitigated and that such men can still be employed to good advantage in the general work? Nevertheless an examination will show that the great majority of those appointed Presiding Elders have been younger men or ministers in the very strength of their manhood.

As divisions sometimes arise in Conferences, growing out of local causes, which generate a partisan spirit, in which case the minority has no protection but in the authority of the Presiding Elders of the Conference, we have been careful to see that both in selecting the Presiding Elders, and in determining the other appointments, all should receive equal consideration.

In appointing Presiding Elders, as in all other appointments, we have sought to meet the wishes as well as the wants of those immediately concerned as fully as conflicting claims and interests would permit.

How fully we have succeeded in this department of our work, you must judge from your own observations; from the wonderful exemption of the Church from protracted contentions and strifes, from the marvelous acquiescence of both people and preachers in the appointments when made, and the great usefulness of the pastoral relations so formed.

The true Church has always preached the Gospel to the poor. This has been characteristic of Methodism throughout its history. It is not only Christlike, but it is expedient. The Church which preaches to most of the poor of this generation, other things being equal, will preach to most of the rich in the next generation. While we have not been inattentive to the pastoral and spiritual interests of the more wealthy of our congregations, we have been especially desirous to provide for the religious necessities of the poor. Hence the new and more needy parts of the work have received our special consideration and care.

While it is proper that every government should, in its organic law, make provision for changes which may become necessary, and prescribe the method of effecting the same, yet it appears to us a monstrous absurdity, that any government, civil, military or ecclesiastical, should allow men, to whom the administration of its affairs has been entrusted, to use their office, or executive authority, or opportunity, to overthrow or modify the same. We, therefore, have resisted the pressure brought to bear upon us since the last General Conference, which sought to induce us to restrict our labors and administration to Episcopal districts, and have continued to meet the explicit requirement of the Discipline to travel throughout the Connection at large. We regard it a very gross solecism to say that a districted Bishop is a general superintendent. On this subject the Bishops, in their address to the General Conference of 1852, spoke more at length.

Perhaps our office and work lead us to think more about the future of the Church than we would do but for our special duties. Be this as it may, whenever we meet for consultation, it is a subject of intense interest, and of earnest and prayerful consideration and study. When we contemplate the great number of her ministers and members, the perfectness and power of her organizations, her vast resources of men and money, her educational and publishing facilities and arrangements, the vantage ground she occupies by her strategic positions in so many of the nations of the earth, the gracious manner in which God has blessed and prospered her in the past, his infinite readiness to bless her still more abundantly in the future, the grandeur of her possibilities in the time to come, we are overwhelmed with the weight of our responsibilities in superintending such immense interests. At the same time this glorious prospect of the advancement and achievements of the Church in her coming history, is an inspiration to us to call mightily on God to help us, and to go forward in the faithful discharge of our important duties.

For the reason given before, we have judged it due to ourselves, to the General Conference to which we are amenable, to the whole Church, indeed to the Christian public, that with the utmost frankness and candor we should make this declaration of the principles, sentiments and purposes which have constrained and guided and governed us in our official duties, and in meeting the grave responsibilities which have rested upon us.

You will infer from this statement,

and the Church will infer from it, also, that your Bishops have not considered themselves church architects, employed to examine an antiquated and dilapidated edifice, and to show how it can be remodeled and modernized and improved; on the contrary, that they have understood themselves called to be General Superintendents of a glorious temple; its walls, salvation, and its gates, praise; a temple built by God; built on the Rock of Ages, and built for the ages; that it is their office and work to see that its doors stand wide open night and day; that its light is shining clear and strong and afar; that its voice of instruction and admonition and invitation and entreaty is breaking upon the ear of humanity everywhere and all the time; that its altars are all aglow with the fervors of love and the fires of devotion—converts flying as a cloud, and as doves to their windows, all nations flowing into it, and the glory of Emmanuel filling it.

Brethren of the General Conference! Have we correctly apprehended the character, polity, interests and spirit of the Methodist Episcopal Church? Have we rightly understood our office and obligations? We shall wait with profound interest and due submission the answer which your action shall furnish to these questions.

We do earnestly invoke the Divine blessing upon your persons and upon your deliberations.

"Now unto Him, that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

EDMUND S. JAMES,  
LEVI SCOTT,  
MATTHEW SIMPSON,  
EDWARD R. AMES,  
THOMAS BOWMAN,  
WILLIAM L. HARRIS,  
RANDOLPH S. FOSTER,  
ISAAC G. WILEY,  
STEPHEN M. MERRILL,  
EDWARD W. ANDREWS,  
GILBERT HAVEN,  
JESSE T. PECK.

Baltimore, May 8, 1876.

## MY FIRST CIRCUIT.

BY REV. R. W. ALLEN.

In Ellington, Connecticut, the Methodist society was in the eastern part of the town, known as "Square Pond," and for many years had been a prominent appointment on the old Tolland Circuit; one of the oldest in New England. The society here was organized about 1790, and their house of worship erected, as we have seen, as early as 1792. The population was sparse, devoted almost entirely to agriculture. A division had taken place in the society, a part having withdrawn and connected themselves with the Protestant Methodist, who occupied the church one half of the time, and were supplied with a minister by the name of Webber. There was a most bitter state of feeling between the parties. Those who remained in the old Church were thorough-going Episcopal Methodists, and the seceders were very violent in their opposition to the old Church. Commencing my ministry in such a state of things, was, to say the least, anything but pleasant.

A family by the name of Dimmock had been and were among the most influential members of the Church. It consisted of four brothers (we remember no others) Amasa, Ephraim, Abner and William—all of whom were among the first members of the society, and had been untiring in their efforts to sustain Methodism in that place. They were all men of ability, and with the exception of Ephraim, were very demonstrative in their religious exercises. They believed in shouting which they did right earnestly—sometimes they were exceedingly boisterous.

Amasa was a local minister, and was ordained deacon at a Conference held in New York, June 19, 1799, there being no Conference held in New England for that year. It was necessary for the candidates for ordination in the local ministry to be recommended by Bishop Asbury, and he generally required them to preach before him, what was called, in that day, a trial sermon. He had made an appointment for Mr. Dimmock, but he came near failing to fulfill it. His wife was decidedly opposed to her husband preaching, and to his ordination; and learning of the appointment for him to preach before the Bishop, she sought to defeat it by locking up his meeting clothes. But he was not to be defeated in that way. Returning home from a hard day's work in laying stone-wall, in a garb not at all suited for the exercises of the evening, and finding his meeting clothes inaccessible, he started at once for the place of meeting, preached before the Bishop, and obtained a recommendation for deacon's orders. He related to me many anecdotes connected with his ministry, some of which were very amusing. I remember the following: He was traveling a large circuit, and called at one of the places to which he had been directed for entertainment. He was received with great cordiality, and was soon invited to sit down to a table loaded with the best of food, abounding with luxuries. Before waiting on the table, the good lady said, "I am sorry we are not better prepared for company—we have hardly anything on the table fit to eat for dinner." Whereupon Mr. Dimmock arose and bid the lady good-by. "But you are not going to leave without your dinner?" "Oh yes, I never eat anything that is not fit to eat." He was very hungry, and after traveling a short

distance, called on a poor widow who gave him a lunch of simple fare, and he went on his way rejoicing. On his next round, the good lady received him gladly, saying she had something fit to eat, assuring him that the way he served her when there last had done her great good.

On one occasion he was called upon to officiate at a funeral of a man who was killed in a drunken fight. Several clergymen had been asked to officiate, but such were the circumstances of the case, they all refused. He preached on the occasion from the text, "How can you escape the damnation of hell?" and set before the people the terrible doom of the wicked; and though the subject seemed quite unsuitable for such an occasion, the word took effect, and led to the most beneficial results—a word in season to that wicked, profligate company.

I remember hearing him preach once—his last sermon, if I mistake not. He selected for a text, "The Lord will give grace and glory," etc. He was a large, compactly built man, with well-defined and strikingly expressive features, and though now about eighty years of age, he possessed much of his early vigor and sprightliness. His voice had become a little tremulous, though naturally it possessed great compass and power. His personal presence was very commanding, and although his physical strength in his prime was not equal to Sampson's, yet in his encounters with persecutors which frequently took place at camp-meetings and other places, he never came off second best. At this time he spoke with much ease and fluency, dividing his subject very naturally, giving great earnestness and point to his sentences, which, with occasional strokes of wit and pleasantry were very effective. It was a sermon of thought, well-arranged, and his bold, outspoken manner, a little after the style of many of the early Methodist ministers, produced a deep impression on his audience. Amasa Dimmock was a great man in the local ministry of his day, and was honored of God in turning many to righteousness.

## REPEAT.

BY REV. S. CUSHING.

The Saviour began His ministry with "Repent; for the kingdom of heaven is at hand." Reader, have you repented? This is the first step in personal religion. Conviction of sin, a consciousness of guilt, is the foundation element of repentance. Consider your habits of thought and action, and you will discover sinfulness of heart and life. Innumerable transgressions of the law of God constitute your history. How aggravated these sins! You have sinned deliberately against your better judgment; against the light of God's Word; within hearing of the thunders of Sinai and the groans of Calvary. Earnest self-inquiry will make you sensible of your guilt. It will show your heart in active, daring rebellion against God, and you will admit that your sins deserve damnation.

Sorrow is another attribute of repentance. It may arise from fear of the consequences of sin. In your sorrow you will also regard the nature of sin as well as its punishment. You will see it is exceedingly offensive to Heaven—the abominable thing Jehovah hates. Then you sorrow towards God, regret that you have displeased Him, and grieve that you have cherished hatred of Him and despised His authority.

Abandonment of sin will characterize your repentance. To you sin has lost its charms. Its disguise has been stripped off. It appears to your sorrowing soul in all its deformity. You loathe it in all its forms. You will forsake all evil practices, and groan to be delivered from guilt and pollution. Repentance will lead you to self-distress, and prepare you to believe on Christ. Only when sensible of your sin will you desire a Saviour. Till then you cannot appreciate the necessity or value of His death. To such only as heartily forsake their sins and earnestly inquire, "What must I do to be saved?" is the direction given—"Believe on the Lord Jesus Christ, and thou shalt be saved." Then only may you, with child-like trust and confidence, receive Him as your Saviour, able, willing and ready to forgive all your sins, and make you an heir of heaven.

## RELIGION A NATURAL NEED.

Notwithstanding all philosophy, man is a being born to believe, to reverence and adore, as well as to think and feel; and the more the faculty of extra belief (i. e., belief which does not rest on pure reason) is crushed out of a man's being, the more fatally it will reappear in the conditions of daily life, or in superstitious occurrences. There would be neither scope, nor depth, nor progress in human life, if the intellects of human beings were forever wrapped in the tightest swaddling clothes which metaphysicians and analysts can prepare. The poetry of life is perpetually bursting out, and neither in the affairs of this world nor the next can the spirit of a man be restricted from believing and hoping and imagining more than it can either see or know. Religion has been, in all ages, races, and climates, a universal instinct of mankind; it has been the basis of laws, of governments, of customs and institutions, and has torn and lacerated society in all its forms. We may denounce its particular manifestations, but that the spirit of man cleaves to the world to come, is as true as that he stands erect in this. — *Blackwood's Magazine.*

PRAYER, AND ITS REMARKABLE ANSWERS. The book bearing this title is a remarkable one. Its author is Wm. W. Patton, D. D., late editor-in-chief of *The Advance*, and the author of several well-known works, among which are "The Young Man, Conscience and Law," and "Spiritual Victory." The present work is remarkable for its facts and illustrations, showing the extraordinary power of prayer. It is divided into twenty chapters, with the following titles: "Prayer Characteristic of Piety," "What True Prayer is," "Why Prayer Prevails," "The Method of the Answer," "Conditions of Success in Prayer," "The Prayer of Faith," "Skeptical Assaults on Prayer," "Bible Answers to Prayer—Old Testament," "Bible Answers to Prayer—New Testament," "Prayer for the Supply of Temporal Wants," "Prayer for Physical Healing," "Prayer for Sanctifying Grace," "Prayer to Overcome Physical Habit," "Prayer for Individual Conversions," "Parental Prayers," "Prayer for Ministers, Churches and Revivals," "Prayer for Charitable Institutions." "Review of Facts, in Conclusion, an orphan asylum for the children of the poor. In due time it was opened, and he had several hundred children depending on him for food, clothing and education, and no other resources but the voluntary gift of the benevolent. When his treasury became exhausted, he was in the habit of reporting the fact to the Lord, and asking for the needed aid. This was sure to be given, and it will aid faith to hear a part of his testimony:—

"Our funds were exhausted, and I knew not where to look for the necessary supplies. Some person, who is yet unknown to me, put into my hands a thousand dollars for the orphans. At another time, when our stores were exhausted, we laid our case before the Lord, and had scarcely finished our prayer when there was a knock at my door, and a letter was handed in with fifty dollars in gold. Twenty dollars soon after came, which fully supplied our wants, and we were taught that God will hear prayer almost before it is offered. I sent a deaf, dumb, afflicted woman, who informed me that it came in time of need, and she prayed God to give my poor orphans a heap of ducats for it. Soon after, I received from one friend two ducats; from another, twenty-five; from two others, forty-three; and from Prince Paul, five hundred. When I saw all this money on the table, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled."

"Louis Harms and His Missions. About 1850, Louis Harms became the pastor of a humble Lutheran Church, at Hemsburg, Germany. From spiritual deadness he stirred the whole region into life. He established a training mission house, built and sustained a mission ship, sent out and supported a large number of missionaries, set up a printing-press for religious books and tracts, published a monthly missionary magazine, and founded several local reformatories. In six years his expenses amounted to 115,676 crowns (a crown being a little more than a dollar); while his receipts were 118,694 crowns. He commenced with nothing. He said: 'I prayed fervently to the Lord, I laid the matter in His hand, and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room, "Forward now, in God's name!" From that moment there never came a thought of doubt into my mind.' "It is wonderful, when one has nothing, and 10,000 crowns are laid in his hand by the dear Lord." . . . "To the question, Shall we print? Certainly we can; but we cried to the Lord, "Grant it to us," and we immediately received 2,000 crowns. We had only to take, and be thankful. A short time since I had to pay a merchant, in behalf of the missions, 550 crowns, and when the time was near I had only 400. I prayed to the Lord Jesus for the deficiency. Soon three letters came; one with 20, one with 25, and one with 100 crowns—all anonymous. A laborer brought me 10 crowns; so I had not only enough, but five crowns over. A medicine-chest was greatly wanted for the mission. Before I had well begun to commend this matter to the Lord, an anonymous letter came, accompanied with a medicine-chest, begging that it might soon be sent to the heathen." In 1858, he wrote: "I needed for the mission 150,000 crowns, and the Lord gave me that, and sixty over. This year I needed double, and the Lord gave me double, and 140 over."

"George Muller, of Bristol, England. The wonderful story of Muller, in his connection with the Bristol Orphan Houses, is before the world. His thirty-sixth Annual Report comes down to May 26, 1875, which year commenced with about \$20,000 in the orphan treasury, which was soon reduced to enough for a single month. Yet one month later, and the money came in as to leave a balance of \$48,000. He adds: "What cannot God do in answer to believing, expecting prayer? I have walked, by God's grace, in this happy road for forty-five years and six months, out of the forty-nine years and eight months during which I have been a believer; and on these principles, "Trust in the living God and prayer," this institution has been carried on for forty-one years, and without applying to any one I have received, simply in answer to believing prayer, the sum of \$965,000 (\$3,235,000). The results from the use of this money he gives as follows: "46,400 persons taught in schools wholly sustained, besides tens of thousands in other schools assisted; 96,000 Bibles, above 247,000 Testaments, and 180,000 smaller portions of the Scriptures, circulated; above 53,500,000 tracts and books, in various languages, distributed; many millions of late years over 170 annually assisted; 4,577 orphans cared for; and five large houses built, at a cost of \$575,000, able to accommodate 2,050 orphans. As to spiritual results, I will here say nothing; indeed, eternity alone can unfold them; yet, even so far as God has been pleased to allow us to see already the results of our service, we have reaped most abundantly, and do so, more and more, every year, while going on in the work."

Other illustrations are given in the chapter referred to, but we will quote no further. The publication of the book is timely, and we trust will awaken in the Church a more earnest spirit of believing prayer.

## PRAYER, AND ITS REMARKABLE ANSWERS.

Being a Statement of Facts in the Light of Reason and Revelation. By Wm. W. Patton, D. D. Chicago: J. S. Goodman. Boston: Eden Shute.

R. W. A.

NEW MUSIC. From G. D. Russell: "Singsong Watchword," quartette for male voices; "Bird of Love," by Leonard; "Centennial Hymn," "New America," by E. W. Foster; "How Soon We Are Forgotten!" words by S. H. Mitchell, music by C. E. Prior; "The Sunshine of Thine Eyes," music by G. L. Osmond; "Jesus, Lover of My Soul," quartette, by C. A. Havens.

## Our Book Table.

PRAYER, AND ITS REMARKABLE ANSWERS. The book bearing this title is a remarkable one. Its author is Wm. W. Patton, D. D., late editor-in-chief of *The Advance*, and the author of several well-known works, among which are "The Young Man, Conscience and Law," and "Spiritual Victory." The present work is remarkable for its facts and illustrations, showing the extraordinary power of prayer. It is divided into twenty chapters, with the following titles: "Prayer Characteristic of Piety," "What True Prayer is," "Why Prayer Prevails," "The Method of the Answer," "Conditions of Success in Prayer," "The Prayer of Faith," "Skeptical Assaults on Prayer," "Bible Answers to Prayer—Old Testament," "Bible Answers to Prayer—New Testament," "Prayer for the Supply of Temporal Wants," "Prayer for Physical Healing," "Prayer for Sanctifying Grace," "Prayer to Overcome Physical Habit," "Prayer for Individual Conversions," "Parental Prayers," "Prayer for Ministers, Churches and Revivals," "Prayer for Charitable Institutions." "Review of Facts, in Conclusion, an orphan asylum for the children of the poor. In due time it was opened, and he had several hundred children depending on him for food, clothing and education, and no other resources but the voluntary gift of the benevolent. When his treasury became exhausted, he was in the habit of reporting the fact to the Lord, and asking for the needed aid. This was sure to be given, and it will aid faith to hear a part of his testimony:—

"Our funds were exhausted, and I knew not where to look for the necessary supplies. Some person, who is yet unknown to me, put into my hands a thousand dollars for the orphans. At another time, when our stores were exhausted, we laid our case before the Lord, and had scarcely finished our prayer when there was a knock at my door, and a letter was handed in with fifty dollars in gold. Twenty dollars soon after came, which fully supplied our wants, and we were taught that God will hear prayer almost before it is offered. I sent a deaf, dumb, afflicted woman, who informed me that it came in time of need, and she prayed God to give my poor orphans a heap of ducats for it. Soon after, I received from one friend two ducats; from another, twenty-five; from two others, forty-three; and from Prince Paul, five hundred. When I saw all this money on the table, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled."

"Louis Harms and His Missions. About 1850, Louis Harms became the pastor of a humble Lutheran Church, at Hemsburg, Germany. From spiritual deadness he stirred the whole region into life. He established a training mission house, built and sustained a mission ship, sent out and supported a large number of missionaries, set up a printing-press for religious books and tracts, published a monthly missionary magazine, and founded several local reformatories. In six years his expenses amounted to 115,676 crowns (a crown being a little more than a dollar); while his receipts were 118,694 crowns. He commenced with nothing. He said: 'I prayed fervently to the Lord, I laid the matter in His hand, and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room, "Forward now, in God's name!" From that moment there never came a thought of doubt into my mind.' "It is wonderful, when one has nothing, and 10,000 crowns are laid in his hand by the dear Lord." . . . "To the question, Shall we print? Certainly we can; but we cried to the Lord, "Grant it to us," and we immediately received 2,000 crowns. We had only to take, and be thankful. A short time since I had to pay a merchant, in behalf of the missions, 550 crowns, and when the time was near I had only 400. I prayed to the Lord Jesus for the deficiency. Soon three letters came; one with 20, one with 25, and one with 100 crowns—all anonymous. A laborer brought me 10 crowns; so I had not only enough, but five crowns over. A medicine-chest was greatly wanted for the mission. Before I had well begun to commend this matter to the Lord, an anonymous letter came, accompanied with a medicine-chest, begging that it might soon be sent to the heathen." In 1858, he wrote: "I needed for the mission 150,000 crowns, and the Lord gave me that, and sixty over. This year I needed double, and the Lord gave me double, and 140 over."

"George Muller, of Bristol, England. The wonderful story of Muller, in his connection with the Bristol Orphan Houses, is before the world. His thirty-sixth Annual Report comes down to May 26, 1875, which year commenced with about \$20,000 in the orphan treasury, which was soon reduced to enough for a single month. Yet one month later, and the money came in as to leave a balance of \$48,000. He adds: "What cannot God do in answer to believing, expecting prayer? I have walked, by God's grace, in this happy road for forty-five years and six months, out of the forty-nine years and eight months during which I have been a believer; and on these principles, "Trust in the living God and prayer," this institution has been carried on for forty-one years, and without applying to any one I have received, simply in answer to believing prayer, the sum of \$965,000 (\$3,235,000). The results from the use of this money he gives as follows: "46,400 persons taught in schools wholly sustained, besides tens of thousands in other schools assisted; 96,000 Bibles, above 247,000 Testaments, and 180,000 smaller portions of the Scriptures, circulated; above 53,500,000 tracts and books, in various languages, distributed; many millions of late years over 170 annually assisted; 4,577 orphans cared for; and five large houses built, at a cost of \$575,000, able to accommodate 2,050 orphans. As to spiritual results, I will here say nothing; indeed, eternity alone can unfold them; yet, even so far as God has been pleased to allow us to see already the results of our service, we have reaped most abundantly, and do so, more and more, every year, while going on in the work."

Other illustrations are given in the chapter referred to, but we will quote no further. The publication of the book is timely, and we trust will awaken in the Church a more earnest spirit of believing prayer.

## PRAYER, AND ITS REMARKABLE ANSWERS.

Being a Statement of Facts in the Light of Reason and Revelation. By Wm. W. Patton, D. D. Chicago: J. S. Goodman. Boston: Eden Shute.

R. W. A.

NEW MUSIC. From G. D. Russell: "Singsong Watchword," quartette for male voices; "Bird of Love," by Leonard; "Centennial Hymn," "New America," by E. W. Foster; "How Soon We Are Forgotten!" words by S. H. Mitchell, music by C. E. Prior; "The Sunshine of Thine Eyes," music by G. L. Osmond; "Jesus, Lover of My Soul," quartette, by C. A. Havens.

## GENERAL CONFERENCE PROCEEDINGS.

[From the Report in the Daily Advocate.]

NINTH DAY.

The Conference met at 9 o'clock, A. M., and was called to order by Bishop Andrews, W. H. Hunter conducting the opening religious services. He read the fourth chapter of the 2d of Corinthians, and announced the 185th Hymn, commencing:

"Great Spirit, by whose mighty power  
All creatures live and move."  
After the singing of which he led the Conference in prayer.

The Journal of yesterday's session was read and approved.

The Secretary stated that he had received by mail and express the journal of the Liberia Annual Conference and certain other papers and documents which he asked permission to refer to the appropriate committees, and by general consent such permission was given.

Bishop Harris announced certain special committees which have been ordered.

J. H. Bayless announced that Will Cumback, a lay delegate from his Conference, is in his place, and he was admitted to a seat.

H. P. Torsey presented the following, and it was referred to the committee on Education.

Resolved, That the committee on Education be requested to consider the expediency of so modifying the Board of Education as to secure greater simplicity in its organization, and less expense in its operations.

S. F. Weatherbee presented the following, and it was referred to the committee on Temperance.

Whereas, The fact is painfully evident that men reformed from habits of intemperance cannot safely partake of any alcoholic beverage, and

Whereas, Many facts concerning the way reformed men have been led to their old habits by the wine sometimes provided by the Stewards; and

Whereas, Many of our reformed men dare not go to the Holy Supper on this account; and



the other members of the committee to present to the General Conference, through you, the fraternal delegates of the Methodist Episcopal Church in Canada. I have the pleasure, therefore, of presenting to you Bishop Carman, distinguished for his scholarship, and especially for the active part he has taken in the cause of public education in Canada, and who has been honored by his brethren with the high distinction of being elevated to the Episcopacy in his Church. I have now the pleasure, sir, of presenting Bishop Carman.

Bishop James, extending his hand to Bishop Carman as he came forward, said: "Bishop Carman, brethren, of the Methodist Episcopal Church of Canada."

The Conference rose to their feet to receive the Bishop.

Dr. Newman then introduced Rev. Edward Lounsbury, saying: "I have also the pleasure of presenting to you the Rev. Edward Lounsbury, of the same Church."

The Chair.—"Brethren, the Rev. Edward Lounsbury, the associate delegate of Bishop Carman."

Mr. Lounsbury was received in the same manner as his colleague.

The Secretary read the credentials of Messrs. Carman and Lounsbury, and afterwards the address of their Conference to the General Conference.

Bishop Carman was then introduced and addressed the Conference at length, and was followed by his associate, Rev. E. Lounsbury. Dr. Sutherland and Hon. Mr. Button, representatives of the Methodist Protestant Church, were also introduced, and delivered able and appropriate addresses.

R. L. Dashiell presented a report from the Woman's Foreign Missionary Society, which was read and referred to the committee on Missions.

J. B. Weaver moved that a committee be appointed to arrange for an excursion of the Conference at an early day to Washington and Philadelphia.

The motion elicited some discussion, pending which the Conference adjourned by expiration of time.

The notices were given, doxology sung, and benediction pronounced by Rev. Dr. J. Holdich.

ELVENTH DAY.  
BISHOP PECK PRESIDING.

The Conference was called to order at 9 o'clock, and L. D. Davis, of Providence Conference, conducted the devotional services. He read a part of the 24th chapter of Philippians and announced the 388th hymn, commencing

"Jesus, lover of my soul,  
Let me to Thee bosom fly."

The music was efficiently directed by Prof. Harry Sanders; Brother Davis then led in prayer.

The Journal of yesterday was read and approved.

S. Hunt, having the floor when the Conference adjourned yesterday, used his privilege to withdraw his resolution for a committee in reference to an excursion of the Conference to Washington.

K. P. Jarvis, on a question of privilege, asked to be excused for non-attendance to-morrow morning, and he was excused.

He moved that the memorial that had been sent here by express, and which was signed by 112 ministers, should be received out of the regular call, and be at once sent by the Secretary to the appropriate committee.

A. Lowry moved the rule be suspended to receive this paper. The motion prevailed, and the paper was received and referred.

The Chair then resumed the call of the Conferences for

Resolutions and Miscellaneous Business.

Joseph Cummings presented the following, and it was referred to the committee on Resolutions:—

Resolved, That the committee on Resolutions be requested to consider the propriety of so amending paragraph 511, on page 210 of the Discipline, that it may read as follows:—

511. The Quarterly Conference, with the concurrence of a majority of all its members, and the consent of the Presiding Elder of the district and the preacher in charge, may authorize the trustees to sell Church property whenever a sale shall become necessary for the payment of debts or for a re-investment. The trustees thus authorized may proceed to sell and convey such property, provided that in all such cases the proceeds of the sale shall be applied, after the payment of debts, to the purchase or improvement of other property secured to the Church.

Also, the following, which was referred to the same committee:—

Whereas, It is difficult in some Conferences to secure the attendance at the Judicial Conferences of a sufficient number of Trials of Appeals; therefore,

Resolved, That the committee on Resolutions be requested to consider the propriety of substituting nine for "thirteen" in paragraph 355, page 141, of the Discipline.

Also, the following, and it went to the same committee:—

Whereas, There is doubt whether our members who are tried under charges affecting their moral character, and condemned to suffer severe penalties, but are not excluded from the Church, have the rights of appeal, therefore

Resolved, That the committee on Resolutions be instructed to consider the propriety of substituting for "any excluded person," in line 24, paragraph 363, page 144, of the Discipline, "any member tried and condemned."

W. F. Warren presented the following, and it was referred to the committee on Education:—

Whereas, There is in our Book of Discipline no recognition of the exist-

ence, functions, or needs of the theological schools of the Methodist Episcopal Church; and,

Whereas, Many candidates for our ministry still report for their ministerial training to seminaries controlled by other Churches; therefore,

Resolved, That the committee on Education be instructed to consider and report upon the expediency of inserting in the Discipline, immediately after paragraph 368, the following paragraph, to wit:—

369. III. Or recognized theological schools, having professors nominated or confirmed by the Bishops, exist for the benefit of the entire Church, and it is the duty of pastors to direct the attention of candidates for our ministry to the advantages afforded in these institutions.

Also, that the same committee consider the propriety of inserting in the paragraph now numbered 369, in line fifth, between the words "college" and "must," the words "and theological school."

Andrew McKeown presented the following, and it was sent to the committee on Church Extension:—

Resolved, That a committee of seven be raised to prepare and report to this body a paper on the exemption from taxation of property belonging to religious, educational and charitable institutions.

RECEPTION OF FRATERNAL MESSENGERS FROM THE METHODIST EPISCOPAL CHURCH, SOUTH.

The great feature of the General Conference session was the reception of the fraternal messengers appointed by the General Conference of the Methodist Episcopal Church, South.

As the hour (11 A. M.) fixed for the reception arrived, Bishop Peck, who had presided thus far during the morning session, gracefully gave place to Bishop James, senior Bishop. Four large baskets of elegant flowers, contributed by a well-known Baltimore Methodist family, were brought forward, and amid the cheers of the audience, were placed upon the table on front of the platform—two on the President's table, one on the table of the Secretaries, and one on the table of the reporters of the *Daily Christian Advocate*. This beautiful floral tribute to the sentiments and purposes of the hour, gave great pleasure to the members of the Conference and to the immense number of visitors present.

It is not necessary that we comment upon the several addresses made. They were fitting, able, eloquent, and the universal expression at the close was that of approval.

The absence of the venerable nonagenarian, Dr. Lovick Pierce, was sincerely regretted by all present; but his written words of love and fraternal counsel, presented by his associates of the commission, and distinctly and impressively read by our Secretary, were gratefully listened to and most fully reciprocated. But we proceed to report in full the address.

Introductory Address of Dr. Foss.

C. D. Foss said:—

MR. PRESIDENT: To this hour myriads of Methodist Christians, scattered from Plymouth Rock to the Golden Gate, and from the fountains to the delta of the Father of Waters, and others in distant continents and islands, have long been looking forward with eager hope and joy; glad, so far as may be, to put behind and to cover with the veil of oblivion every painful recollection of the untoward events which have, alas! too long separated fellow-Christians who rejoice in the same history, doctrines, literature, hymns, and experience, and in a substantially identical ecclesiastical polity.

We hail our honored guests this hour not only as brethren beloved in the Lord, but also as bearers to us, and to the Church we represent, of the Christian greetings of a sister Church with more than 3,000,000 adherents. We hail them just now, in the first outburst of the Centennial rejoicing of our common country, trusting that the denominational fellowship and healing of which their advent is at once the index and the promoter, will be largely helpful to that perfect national healing which shall, in the near future, transform our National Union into a complete and perpetual national unity.

The deep joy of the greeting we give to them is indeed chastened by the absence of that venerable man, their co-delegate, the Rev. Dr. Lovick Pierce, whose honorable career has been coeval with almost the entire history of American Methodism. He is detained from our fraternal festival to-day by physical infirmity. But though absent in body, he is present in spirit; and if we cannot hear his voice, we shall feel the pulsations of his heart through the medium of his pen.

I have the great pleasure, Mr. President, to present to you for introduction to the Conference, one of the two other fraternal delegates from the Methodist Episcopal Church, South; a man eminent among the very foremost of his brethren for his natural endowments, his varied culture, his lofty character, and his impressive eloquence, and who has rendered very distinguished service to the Church in three great departments of its work—as a pastor, a religious journalist, and a laborer in the cause of the higher education, the Rev. Jas. A. Duncan, D. D., President of Randolph Macon College, Virginia.

Dr. Duncan was introduced, the entire Conference rising to receive him.

Introductory Address of Dr. J. P. Newman.

MR. PRESIDENT: It is too much to say that the chief interest and the highest pleasure connected with the reception of fraternal delegates by this General Conference, have their culmi-

nation in this hour? We hailed with unfeigned delight our brethren from beyond the seas. We reciprocated with sincere joy the hearty congratulations from the Canadas. We responded joyfully to the kindly greetings of other Methodist bodies in the United States; and other representatives, yet to come, will be received with Christian cordiality. But the delegates of this body, our people of time-honored Baltimore, and more than two millions of Methodists, North and South, have awaited with prayerful anticipations the coming of this day when words of love and peace will be spoken that will be borne in accents of gladness to the Savannahs of the South, to the snow-capped hills of the North, and to the green prairies of the West.

After the storm of strife and passion through more than three decades, the bow of promised peace spans the heavens of our love. And to-day the angels sing: "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded His blessing, even life forevermore."

Sir, there is a manifest propriety in the appearance of a layman on this platform, as the co-fraternal delegate. If Dr. Duncan is to speak for 4,000 ministers to our 10,000 pastors, Dr. Garland is to speak for more than 700,000 laymen, to our membership of more than 1,500,000. If the former is to represent the sons of Aaron, the latter is to represent the commonwealth of Israel.

This eminent layman comes from classic halls. From earliest manhood he has been identified with schools of learning in Georgia, in Alabama, in Virginia, and is now the Chancellor of the Vanderbilt University, whose ample endowments are the munificent gifts of an American citizen.

Himself a Methodist from his youth, loving peace and pursuing it, he is a gardener of beauty from the sunny South—the chosen bearer of Heaven's olive-branch of fraternity. Sir, it is my distinguished privilege to present to this reverend body through you, its honored Senior Bishop, a layman, Mr. L. C. Garland, Doctor of Laws.

Bishop James then presented Dr. Garland, who was most cordially received by the Conference standing.

The credentials of the delegates of the Methodist Episcopal Church, South, were here read by the Secretary.

To the General Conference of the Methodist Episcopal Church, to assemble in Baltimore, Md., May 1, 1876:—

REVEREND AND DEAR BRETHREN: The General Conference of the Methodist Episcopal Church, South, at the session in Louisville, Ky., May 23, 1874, adopted the following resolutions:—

Resolved, 1. That this General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church, conveyed to us by their delegates, and that our college of Bishops be and are hereby authorized to appoint a delegation, consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

Resolved, 2. That in order to remove all obstacles to formal fraternity between the two Churches, our college of Bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties.

I certify that the foregoing is a true copy from the Journal of the General Conference of the Methodist Episcopal Church, South.

THOMAS O. SUMMERS, Secretary of the General Conference.

In accordance with the first of the foregoing resolutions, I hereby certify that the Rev. Lovick Pierce, D. D., and the Rev. James A. Duncan, D. D., and Landon C. Garland, LL. D., have been duly appointed by the college of Bishops of the Methodist Episcopal Church, South.

H. N. McTYRE, Secretary of the College of Bishops. Nashville, April 27, 1876.

Bishop James said: I hold in my hand the address of Dr. Lovick Pierce. I am sure that every member of this Conference shares with me in great disappointment and regret at his inability to be present at this time. We have all heard of him by the hearing of the ear, and we came here feeling that to see his genial face, and shake his hand, and hear his kindly words, would be one of the greatest among the privileges of this General Conference. This disappointment and regret are not felt because the honored messengers who are with us do not fully comprehend the character and importance of their mission and work, but Dr. Pierce has been, in his able, faithful and spiritual ministry, for more than two generations the common inheritance of Methodism, and when in the days of his strength, he had few equals, and perhaps no superiors, in the Church—when such men as Longstreet, Winans, Capers, McClintock, Bangs and Olin were in our pulpits and our counsels. So deep was his interest in this cause, and so heroic his spirit, that though more than ninety years are upon him, he commenced his journey toward this place, but his strength failed, and he was obliged to stop on the way and to give up the performance of this mission. We can understand how great was his disappointment; and I think he is entitled to, and I know he will re-

ceive, our profoundest sympathy, and our earnest prayers that the blessing of God may be with him. You will all be glad to hear in another form the message which he would have brought to us if he had been permitted to be present and speak to us. The Secretary will now read the address of Dr. Pierce.

Preliminary Note of Explanation Concerning Dr. Pierce's Address.

The fraternal messengers of the Methodist Episcopal Church, South, who are present, beg leave to explain: that although the General Conference very kindly and cordially consented that Dr. Pierce's address should be read, yet the messengers present, on examining it with a view to its being read, find that some of it depends so largely, if not indeed wholly, for its force and interest, upon the personal presence of their venerable colleague, that they have taken the liberty of presenting only that portion of the address which seems entirely appropriate to be read in his absence.

While this will not needlessly trespass upon the valuable time of the Conference, it will, nevertheless, give to Methodists both North and South, the most interesting part of his address, which its venerable author characterizes as his "last will and testament" concerning his "estate in Methodism."

JAS. A. DUNCAN, L. C. GARLAND, Fraternal Messengers of the Methodist Episcopal Church, South.

Baltimore, May 12, 1876.

ADDRESS OF REV. LOVICK PIERCE, D. D. To the Bishops and Delegates of the Methodist Episcopal Church in Conference Assembled:—

BELOVED BRETHREN: It affords me unspeakable pleasure to address you to-day in the presence of what I suppose to be the largest assembly of Methodist ministers and laymen ever present at any General Conference before. And this pleasure is greatly intensified because I am one of the three fraternal delegates sent from the Methodist Episcopal Church, South, to bear to you the Christian salutations and greetings of more than seven hundred thousand of us loyal Methodists as the sun rises and sets upon.

I beg your indulgence while I mention a few things which crowd in from the memorial past.

I am addressing you to-day, by the blessing of God, with a past history, partaking in a large degree of the wonderful. My official activity is perhaps a rare instance of human longevity.

As a regular appointee in this fraternal delegation, I furnish an instance to the history of American Methodism such as I think it likely was never known before in one sent abroad on any diplomatic mission; a man in the ninety-second year of his age, and in the seventy-second of his effective ministry.

When this appointment was made it took me greatly by surprise, as our college of Bishops knew me to be, at least, physically, unfit for such onerous duties as it involved. But it was because, as I was still a live man, there were special reasons why I should be one of the present fraternal delegation.

I had been sent as a lone fraternal messenger from our first General Conference, after the division in 1846, to arrange for and settle on a basis of intercommunication, so that two General Conferences instead of one should be all the difference between us.

To bring about this state of things we were so deeply anxious that we lost no time, but sent a fraternal messenger with plenary powers to establish a fraternity of intercourse between us that the world might see we had not fallen out and parted, but simply divided in order that we might carry out our great work with less difficulty and greater success.

But the General Conference of 1848, for reasons satisfactory to themselves, at that time, rejected the fraternal messenger; whereupon our fraternal messenger left, after having apprised that body that as things then stood, the Methodist Episcopal Church, South, could never send a fraternal messenger to them; but pledging his Church that if ever the Methodist Episcopal Church reconsidered its act, and sent a fraternal delegation, he or they, as the case might be, would be received and treated with true Christian courtesy. And he now respectfully appeals to this enlightened body to answer whether the Southern Methodist Episcopal Church has not redeemed the pledge of Christian courtesy to the extent of the opportunity afforded her.

With a sad heart the messenger left, foreseeing, as he feared, years of alienation and a demoralizing disaffection; and accordingly, it was followed by a wintry night of twenty-one years before any morning star, foretelling the approach of a better day, ever rose above the gloomy horizon that encompassed our beloved Methodism. This star of hope appeared in the voluntary visit of Bishop Simpson and Dr. (now Bishop) Harris to the meeting of our Bishops in St. Louis, May, 1869.

This move was in the right direction, and was followed by another in May, 1870, when Bishop James, accompanied by the same warm-hearted brother, visited us at our annual Conference in Memphis, Tenn. They came with hearts brimful of loving favor, and made speeches with cordial affection. And then your General Conference, in Brooklyn, May, 1872, took up the matter in good earnest and sent to us a noble delegation of three fraternal messengers, at our General Conference, in Louisville, May, 1874. This action of your General Conference, in Brooklyn, we regarded as the official recognition of the Methodist Episcopal Church

South, as a legitimate organization of the Methodist Episcopal Church, into a second General Conference jurisdiction as provided for in 1844 by the last Ecumenical General Conference of the Methodist Episcopal Church. Here began our official intercourse on this fraternal relation. These brethren came to us in love. We received them with loving hearts. They did their work nobly and well. That General Conference determined to send to you, at this meeting, a like delegation, and by the blessing of God we are here. How may we do our work will be for you to say. We will never be outdone by you in this good work, in as far as Christian community and effort are involved. Neither can we, in this good work, ever come in ahead of you. Your delegates were sent to us without plenary powers, in the pending issue. So, likewise, have we come to you. On both sides it seems that we, in our humbler sphere, like John the Baptist, have been sent to prepare the way of the Lord, in this important fraternal embrace.

[Continued on page 5.]

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the balance of the year, can have it until January, 1877, for One Dollar and twenty-five cents, including postage.

During the next few months matters of special interest will appear in its columns. The New England Conference commences its session in Lowell, April 5, and the Providence, New Hampshire, Vermont, Maine and East Maine Conferences immediately follow. The General Conference convenes in Baltimore, May 1st, and it will probably be a session of unusual interest. A full report of all these Conferences will appear in ZION'S HERALD, which of itself will be worth more than the price of the paper to every intelligent Methodist reader.

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ZION'S  
HERALD.

THURSDAY, MAY 25, 1876.

We can only proffer a word of hearty congratulation to the brethren who were last week chosen by their peers to responsible offices in the Church. The appointment by acclamation of our venerable and esteemed friend and old professor, Dr. Whedon, again to the Quarterly, was a well-deserved, and, we doubt not, pleasantly appreciated, compliment. God bless him, and long preserve his valued life! A balm for all newspaper and Conference criticism, Dr. J. H. Vincent finds in a hearty, unanimous vote of election once more, as Secretary of the S. S. Union and Tract Society. We once heard Father Taylor thank God, in Conference, that the harder the Bishops were pounced down upon the ground, the higher they bounced up towards heaven. So the two great Church book firms—Nelson and Phillips, and Hitchcock and Walden, leap, without ballot, as the rebound from the discipline to which they were submitted, back into their comfortable but onerous and responsible chairs.

We salute the rising prince, and we part with a throb of sincere regret with the late occupant of the editorial chair of the *Christian Advocate*. Our judgment as to the conduct of the chief organ of the Church has not always been in harmony with Dr. Curry, but we have enjoyed, in other days, a very intimate and, to us, enriching friendship with him; we have greatly respected his extraordinary intellectual endowments, and admired his clear and powerful style of writing. Few men strike harder or surer. He has been in himself a host, either in attack or defense. He has impressed himself, as few men do, on his paper, and his absence will doubtless be an absolute change of its character. So the Church, in its representative body, decries! Speaking as a prophet, a few weeks since, the Doctor declared that he still had a future. There are treasures of thought and learning under his bleached locks, and now he will enjoy the long coveted providential opportunity to share them with his generation.

The coming man leaps fully harnessed, with the freshness of a strong young manhood, into his conspicuous position, as a leader of opinion in his Church. Dr. Charles H. Fowler, D. D., and L. L. D., now President of the Northwestern University, a graduate of Genesee College, has, from his first entrance upon the ministry, been a popular and powerful preacher. He has made himself known and respected, also, in the world of literature. His published discourses and treatises have exhibited remarkable vigor and freshness of thought and vividness of style. He enters upon a new field; but he has succeeded in every previous undertaking. With God's blessing, he will triumph, also, in this. We proffer him our hearty congratulations, and sincerely bid him God speed! Drs. Kynett and Rust have been re-elected, as also Dr. Hoyt of the *Western* and Dr. Arthur Edwards of the *Northeastern*. Dr. Nast of the *Apologist*, Dr. Fry of the *Central*, Dr. Fuller of the *Atlanta*, Dr. Benson of the *California Advocate*, and Drs. Dashiell and Reid as Missionary Secretaries. Rev. Dr. Wheeler, of the *Eric* Conference, was chosen editor of the *Pittsburgh*, and Rev. O. H. Warren, at present in occupation of the chair, to the *Northern*. Rev. Henry Leibhart was chosen to the *Haus und Herd*, and Rev. John H. Acton was elected by acclamation to the *Pacific*. We wish the widest usefulness and the highest success to all these able and honored men!

"What would Dr. Channing think," said the Massachusetts State Commissioner, himself a respected member of the Unitarian body, "if he should rise from his grave and find two clergymen of his denomination, on a Sunday evening, in a great public assembly, in company with a Roman Catholic Archbishop pleading earnestly for public Sabbath-breaking?" Such a meeting was held in a large hall in Philadelphia on Sunday, the 14th. Dr. Furness presided, and Dr. H. W. Bellows, of New York, made so impassioned a speech in favor of the repeal by the commissioners of their decision to close the buildings and grounds of the Centennial Exhibition on the Sabbath, that he had to entreat his hearers to abate their demonstrative applause. Archbishop Wood only acquiesced in a breach upon one-half of the commandment! The Fair, he thought, should be closed during morning mass, then it would be a means of grace to open it to those who had attended that service, for an afternoon's recreation. When teachers of religion enforce a neglect of a divine pre-

cept, we may not be surprised at the clamor of the secular press in demanding the same indulgence. Certain liberal clergymen have affirmed that orthodox doctrines tend to loose practices, and recommend the preaching of the Ten Commandments rather than the Cross. But how about the fourth? Taking the lowest interpretation of the sanctity of the day, how can refreshing quiet and physical invigoration be secured amid the tens of thousands that would throng such a place, the gathering of all the floating vice of the city and country, the drunkenness and fighting which, in such a crowd, would be irresistible, the roaring of cars and shouting of conductors, the fervid bustle along all the streets leading in the direction of the grounds, and the utterly secular and holiday character of the scene? What a breach upon the peace and rest of mind of tens of thousands of sincere Christian workers throughout the Sabbath of the season would ensue! What a temptation to thousands of young people who will visit the city during this time! There is a more bitter, a narrower and a much more pernicious cant in this cry against a Puritan Sabbath than is heard from the lips of the strictest of Sabbatarians in defense of the sacredness of the period that God declares shall be remembered to be kept holy.

The whole of the leading secular press, with a very few honorable exceptions, have joined in the crusade against the commissioners of the Exposition on account of their refusal to open the Fair on the Sabbath, and the religious press, with a few exceptions, have united with many of the largest representative religious bodies of the land, in supporting this truly Christian (not Judaic or Puritanical) cause. The opposition arises, with Dr. Bellows, that working men have no other opportunity, without a severe pecuniary sacrifice, for seeing the great spectacle; but the working men themselves have not urged this reason. And what is to be done for the many thousands who must work seven days in the week, and much harder on this day, should the grounds be opened, in meeting the incident labors of such a holiday? But foreigners have been used to such a recreation on the Sabbath, the Doctor also urges, and cannot understand the reason for the bar upon their social indulgence. There will be no difficulty, however, in their soon apprehending its significance. They do not lack intelligence. It will be one of the most impressive and effectual arguments in defense of a Christian and Protestant Sabbath ever presented to their minds. Protestant England closed her World's Fair, in humble obedience to a divine command, and Protestant America, at no inconsiderable pecuniary loss, does the same. The Sabbath-honoring people are not so limited in number as to be despised when they urge their honest scruples. It becomes them, and the dignity of the cause they represent, to stand firmly by these principles. They have seen great national experiments tried in which both the Almighty Himself, and His appointed day for worship, have been set aside; and there was nothing in the awful results that followed to inspire either an envy of this freedom from religious restraints, or a sense of impunity in acts of national disobedience of God's law.

By an unintentional erasure, the reference to the admirable fraternal address of Dr. Riggs, which followed that of his colleague of the Wesleyan delegation, Rev. Mr. Pope, was omitted in the account of the proceedings of General Conference, in our last paper. Both of these honored ministers most worthily represented the parent body of Methodism, and won the respect and affection of their American brethren. We are particularly sorry that Dr. Riggs could not have spent a Sabbath in our city. In an editorial item his excellent week-night service in one of our churches is noticed. On Friday noon, he addressed, with great propriety and effectiveness, the students of the Theological School of Boston University. Dr. Riggs enjoyed the opportunity of meeting some of our leading educators and first citizens while in Boston. His admirable good sense and broad culture, in every instance, made a very happy impression upon these gentlemen. We have rarely had the fortune to become acquainted with a citizen of the other continent, who so soon, so clearly and so fairly, apprehended the public, social and religious condition of this country, and measured so accurately our men of note, as Dr. Riggs. He will remain a few weeks longer in the country, giving himself sufficient time for the careful examination of the Centennial Exposition.

The somewhat remarkable meeting of self-constituted political reformers, or rather of intelligent citizens who have become so wearied of simply executing, in their exercise of the right of suffrage, the behests of narrow, selfish, and corrupt politicians, was held last week in New York City. It was select and eminently respectable. An unusual number of men rarely found in political assemblies were present, with a few rather conspicuous politicians. Several honored clergymen were among the number. President Woolsey presided, and one of the most sensible, manly, and self-confident speeches was made by the Massachusetts representative, Dr. Seelye. There was a direct breaking away from the great political parties, but a significant intimation that the choice of a simple partisan as a presidential candidate would be followed by such a result. There were some evidences of a decided leaning towards particular men, and of personal prejudices in reference to others; but, on the whole, its outcome, in the final address, was sober, wholesome and effective. The result, doubtless, will be largely a moral one. Neither party, certainly not the Republican, can afford to nominate a weak or merely available candidate, or one with a stain upon his character. And it is to be specially hoped that the moral power of the conference will be felt in securing, what is most of all to be desired,

an independent, well-trained and permanent service in all the subordinate departments of government. If it should ultimately prove the death of the corrupting doctrine, that "to the victor belongs the spoils"—it will not have lived its short life in vain.

The last issues of our Wesleyan exchanges contain full and very interesting accounts of their great annual Missionary Meeting, held in Exeter Hall, London. Four thousand persons were gathered at 11 o'clock on a Monday morning, or rather an hour before this time, in order to secure a seat. And here they remained through eight or nine extended speeches, interspersed with singing. The speeches were, admirably, to the point, full of facts, arguments, missionary reminiscences and bursts of hearty and devout eloquence. If we were not so crowded with General Conference matters, we should be glad to publish a good portion of them. As reported in the *Methodist* (London), it would fill two of our issues. Why cannot our Secretaries, by aggregating talent enough, from all the sister Churches, as well as our own, succeed in securing such an annual and enthusiastic assemblage? Would it not be better to give up the Conference anniversaries in order to intensify the interest of the one great meeting?

It is not in the best of taste to criticize a public, extemporaneous prayer, if honestly and devoutly uttered. It is not safe to do so as reported in the papers from the lips of a speaker and uncorrected by him. Judgments formed upon such utterances through errors in print, or sectarian prejudices, are sure to vary widely as given by different men. Dr. Lyman Whiting says, in the *Congregationalist*, that Bishop Simpson's prayer, at the opening of the Centennial was made as distinguished from being offered; that people were wearied with it, that it was too long, and that it had not the slightest allusion to Christ in it. Dr. Lorimer, who heard it, on the other hand, says, it was "comprehensive and devout." One of the editorial writers of his paper, the *Watchman*, who read it, intimates that it was not prepared with sufficient care, and that it is full of "bad grammar;" while the *New York Observer* characterizes it as "a model of simplicity, reverence, pathos, compactness and lucidity of language, and fervid eloquence. All listened, uncovered, in reverent and sympathetic silence."

## THE CENTENNIAL EXHIBITION.

The natural impression would be, that the great International Exposition in Philadelphia must still be in a very incomplete and unsatisfactory condition; but the truth is, it is already in a remarkable state of forwardness. In all the chief buildings there are still unopened boxes and a few vacant spaces, but there is no material deficiency, and every day hurries on the early completion of the immense spectacle. There is an advantage in examining the departments while the exhibitors themselves are fresh and full of enthusiasm in their explanations; while the weather is comparatively comfortable, and while the boarding accommodations are abundant. The facilities for visiting every prominent point in the city and vicinity of Philadelphia, by public conveyances, are unequalled. Street cars and steam cars are constantly going to and from the fair grounds, and from one side of the latter to the other. By a light and comfortable wheel-chair, invalids and ladies (we noticed also many apparently vigorous gentlemen enjoying rides in them) can be pushed about by their friends or by hired attendants, throughout the immense halls, and from one building to another. Every convenience for rest and refreshment is provided. Massachusetts visitors find, inviting their enjoyment, one of the largest and most convenient of the State edifices, admirably appointed, with agreeable and attentive ladies in charge, as well as the politeness of our friend, Francis H. Saylor, esq., the chief engineer and superintendent of the road, we were invited to return to New York over it. It passes through the most beautiful of the agricultural parts of the State, near the fine town of Pennington, where is our flourishing seminary, through the beautiful town of Plainfield, which looks to all the world like a neat and thrifty Yankee city, where resides the tireless and popular Dr. Vincent, of the S. S. Union, just re-elected by acclamation, and, indeed, through one succession of most attractive natural scenes. The road is made in the perfection of the art, and will admit of the fastest time, without any unpleasant jostle. This promises to be the popular route between the two cities. It is a pity that instead of a combination between the roads, there could not be competition. This is inevitable ultimately. Two dollars and two hours will soon be the price and the time between these cities.

And now as our last word, in the old seat that has become more familiar and comfortable to us than any other part of the world, to which, after a week's respite, we return refreshed and happy, we say to all our readers that can go to the Centennial Fair!

large display made by out-of-the-way countries. Australia is fully represented. Its chief ports and public works are finely shown in large photographic pictures, and all the scenery and operations of mining are vividly illustrated. This oceanic continent fills large spaces with natural productions and manufactures. South Africa, the Gold coast, the English colonies, the Eastern coast of Africa, Egypt, Liberia, the South sea Islands, present a succession of very attractive subjects for study. Sweden is admirably represented. By a great variety of wax figures, the various social and official circles are aptly pictured to the eye. China and Japan fairly open whole lines of their street stores, and reproduce Oriental life in actual vision before the observer. The representatives of the former, old and proud as the people are, retain their costume, while the Japanese have mounted the "stove pipe" hat and the rigid Western style of dress.

The great temptation is to "do the thing" too hurriedly. It is exhausting to mind and body to rush from one side to another, and to attempt, in a limited period, to take in the whole enormous display. The true way is to secure a quiet boarding-house for a week or more; and this can be obtained, as has been announced in our paper, for from one to two dollars a day, and then to take the buildings in detail. A full day, at least, must be given to the art galleries. The present exhibition of paintings and statuary has been compared somewhat unfavorably with previous International Expositions, in the foreign departments particularly; but these are rich enough to awaken the liveliest interest, and to repay careful study. The Austrian gallery is just opened, and makes one of the most impressive displays of the Fair. The American pictures are numerous and fine. Many of these richly freighted walls will haunt the memory for years, after seeing them.

The literary and educational exhibits, books and school apparatus, and published examinations, are attractive. Massachusetts is somewhat hidden away in the great organ loft, over the main entrance, but has quite ample room after you enter its hall. We marked with municipal pride the admirable contribution to it of our own city of Newton. The women have no occasion to bow their heads amid the marvelous displays of virtue art. Their tasteful building is well filled with handiwork, specimens of practical art, and numerous useful and admirable inventions.

But we may not turn our short notice into a descriptive catalogue. If we should, it would be painfully below the standard of the reality. The half cannot be told by the visitor. It must be seen and daguerreotype itself upon the mind. It is the occasion of a lifetime, and should be thoroughly improved. We are happy to aid the commissioners in securing attendance on special occasions like the coming Fourth. There will, doubtless, be a remarkable spectacle on that memorable era. But we advise our readers to go before the crowds become overwhelming. There will be no important matter lost by going at an early date, and much will be gained in the ease of access and in the comfort of a cooler atmosphere.

Be sure and leave unnecessary jewelry and pocket-books overloaded behind, at your boarding places, if you are burdened with such personal property. The buildings and grounds are well guarded by detectives, but the crowded cars and coaches afford ample opportunity for the light-fingered gentry, as one of our highly respected New England delegates to Baltimore learned, in the sad loss of a valuable watch.

The pleasantest route from New York to and from Philadelphia is by the new railroad just opened, its ferry starting from Liberty Street, N. Y. Through the politeness of our friend, Francis H. Saylor, esq., the chief engineer and superintendent of the road, we were invited to return to New York over it. It passes through the most beautiful of the agricultural parts of the State, near the fine town of Pennington, where is our flourishing seminary, through the beautiful town of Plainfield, which looks to all the world like a neat and thrifty Yankee city, where resides the tireless and popular Dr. Vincent, of the S. S. Union, just re-elected by acclamation, and, indeed, through one succession of most attractive natural scenes. The road is made in the perfection of the art, and will admit of the fastest time, without any unpleasant jostle. This promises to be the popular route between the two cities. It is a pity that instead of a combination between the roads, there could not be competition. This is inevitable ultimately. Two dollars and two hours will soon be the price and the time between these cities.

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## METHODIST DOCTRINE OUTSIDE OF METHODISM.

The Philadelphia Presbyterian pays a great, though undesigned, compliment to Methodism, in identifying the prevalent interest, in America and England, for the higher life, with Wesley's doctrine of Christian Perfection. Other denominations have really got, at last, a strong hold on this great Methodist idea, and will probably prove Wesley's remark—that it was one of the chief responsibilities of the Methodist movement, destined to be one of its greatest services to the world—to be a prophetic and historic truth. For

if the blessed work, so rapidly spreading in denominations beyond the pale of Methodism, goes on, we shall have a new chapter in the history of the Church of God—or rather, something like its first, its Apostolic chapter repeated.

The Presbyterian says so many good things on the subject, that we think it is "not far from the kingdom of God" in this respect. Its defects regarding it, seem to us to arise chiefly from its indefiniteness. It insists that Presbyterian pastors should urge upon their Churches a fuller and more joyous Christian life than has been common among them. It even speaks with emphasis in favor of more confidence, "assurance," in Christian experience. It says that "it is confessedly a sad defect in our prevailing type of religious character, and degree of religious experience, that it [assurance] is not more universally enjoyed. Hence, it is a duty incumbent upon all our pastors to set before their people more clearly its nature and grounds, and to impress them more profoundly with the obligation and desirableness of attaining it." But just here appears again its indefiniteness. The inward testimony, the "Witness of the Spirit" as Wesley, following Scripture, called it, is not precisely denied, but is made out to be something rather objective than subjective; not so much the witness of the Spirit to or with our spirit, as a sort of generalized logic of the soul on exterior evidences. The writer says:—

"But the grounds of this assurance are out of us, not in us; in the nature and work of Christ, in the certainty and fullness of His promises, and in the gracious work of the Holy Spirit. Its tendency is not to develop self-consciousness, but emptying us of self in every sense, except that of unworthy neediness, it carries us out of ourselves in humble, grateful, joyous recognition of the worthiness and certainty of that which we 'believe,' of the desirableness and certainty of that for which we 'hope,' and of the surpassing graciousness and preciousness of the love of God, which is freely given us in Christ."

Now we do not believe that any class of Christians, since the apostolic age, has proclaimed more emphatically the "nature and work of Christ, the certainty and fullness of His promises, and the gracious work of the Spirit," than the Methodists. They have ever taught that these are the real grounds of hope to the sinner and the saint, but they have equally insisted that personal assurance is, and, in the nature of things, must be a matter of personal consciousness, that is to say of "self-consciousness."

It is an internal experience, or condition of the individual; it must, therefore, be personal; and a matter of personal consciousness, that is to say of self-consciousness.

The compounding of humility with a painful distrust of the inward, personal work of the Spirit, is one of the saddest errors in Christian life, introduced by Calvinism (though not a necessary influence from it) and introduced in comparatively modern times. "Assurance" is an old doctrine of Protestant theology, however particularly Methodist it may have seemed to be for three or four generations. In his "History of Methodism," (Vol. II, p. 417) Stevens, quoting Sir William Hamilton, says:—

"The greatest philosophical writer of our age declare that assurance, personal assurance, special faith, (the feeling of certainty that God is propitious to me, that my sins are forgiven, fiducia, plenitudo fides, fides specialis,) assurance was long universally held in the Protestant communities to be the criterion and condition of a true or saving faith. Luther declares that 'he who hath not assurance spews faith out;' and Melancthon, that 'assurance is the discriminating line of Christianity from heathenism.' Assurance is, indeed, the punctum saliens of Luther's system; and acquaintance with this, his great central doctrine, is one prime cause of the chronic misrepresentation which runs through our recent histories of Luther and the Reformation. Assurance is no less strenuously maintained by Calvin; is held even by Arminius, and stands essentially part and parcel of all the Confessions of the Churches of the Reformation down to the Westminster Assembly. In that Synod assurance was, in Protestantism for the first, and indeed the only time, formally declared 'not to be of the essence of faith;' and, accordingly, the Scottish General Assembly has subsequently once and again condemned and deposed the holders of this, the doctrine of Luther, of Calvin, of all the other Churches of the Reformation, and of the older Scottish Church itself. In the English, and more particularly in the Irish Establishment, assurance still stands a necessary tenet of ecclesiastical belief. Assurance was consequently held by all the older Anglican Churchmen, of whom Hooker may stand for the example; but assurance is now openly disavowed, without scruple, by Anglican Churchmen, high and low, when apprehended; but of these many are inconceivable of the opinion, its import, its history, and even its name."

This is an important testimony, not only on account of the high philosophic authority of Sir William Hamilton, but because of the historical though brief outline of the course of opinion on the subject, which it states. We must expect, of course, that the Presbyterian will be disposed to follow the Westminster Assembly and the later Scotch Church; but this does not alter the historical testimony of Protestantism on the subject. It remains a historical fact that Luther, Calvin, Melancthon, Arminius, "all the Church-

es of the Reformation down to the Westminster Assembly" held the doctrine. Methodism has but more emphatically asserted it, and more particularly defined it.

Our "Presbyterian" brother is equally unsatisfactory, because equally indefinite or vague, on the doctrine of sanctification, or the higher life, and yet so nearly right that we have no disposition to animadvert fastidiously on his views. He is afraid that the new interest for the higher life may lead to Antinomianism. We doubt not that individual examples may be found, but they are exceptional. In England, as well as in this country, the best evangelical workers are found among the devout seekers after the higher life. This is not an age for Antinomianism; our times are too stirring, too practical for it; denominational emulation prompts an immense religious activity, that we fear is not accompanied with proportionate personal piety. At any rate, we think there is little danger of too much devotion to personal, inward, spiritual life. The new interest, in this direction, should be treated with profound sympathy by all good men. It should be hailed with thanksgiving to God, and while carefully guarded, it should be warmly encouraged. We recommend to our Calvinistic brethren the example of the "Congregational Union" of England, which, in reviewing this subject, after the late great Brighton Convention of the friends of "Scriptural Holiness," responded heartily to the declaration of many of its delegates, who had attended the convention, that its teachings were but the old Scriptural truths—that the "higher life" disciples were, that rendering neglected truths vital, restoring the primitive Christian ideas, actualizing, in Christian life, what our worldly times had too much supposed to be but the ideal, rather than the real in evangelical truth. Many of the delegates testified that, since they had attained "the rest of faith" they had been able to do double the work before customary with them; that revivals had prevailed in their charges; that by ceasing to be "restless," they had learned to be truly energetic, and that "the joy of the Lord," had become "their strength," according to His promise.

## LETTER FROM WASHINGTON.

DR. PERRINE: I am quite sure your readers will be glad to know something of the doings of the General Executive Committee of the Woman's Foreign Missionary Society, now holding their seventh annual meeting in this city. The representatives present are Mrs. C. P. Taplin, Mrs. B. J. Pope, Mrs. Joseph Cummings, from New England; Mrs. W. B. Skidmore, Mrs. Joseph Hillman, from New York; Mrs. J. F. Willing, Mrs. R. F. Queal, Mrs. A. Wood, from the Northwestern branch; Mrs. L. E. Prescott, Mrs. E. R. Stanley, Mrs. J. D. Blake, from the Western; Mrs. J. E. Keene, Mrs. P. L. Bennett, Mrs. E. J. Eckles, from the Philadelphia branch; Mrs. W. A. Ingham, Mrs. D. W. Clark, Mrs. S. A. Clason, from the Cincinnati branch; Miss Isabel Hart, Mrs. J. P. Newman, Mrs. Murray, from the Baltimore branch.

The meeting was called for May 10, and at the appointed hour all were in their places. The Scriptures were read by Miss Hart, and prayer offered by Mrs. Willing. At these first devotional exercises the blessed influence of the Spirit was consciously present, and all felt it good to be there.

Mrs. F. G. Hibbard, of Clifton Springs, N. Y., was called to the chair; and Mrs. W. F. Warren, of Boston, was elected Secretary. Mrs. J. T. Gracey and J. L. Beveridge were made assistant secretaries.

A committee from the Washington Preachers' Meeting was introduced, and extended a cordial greeting to the ladies assembled. Mrs. Newman, in behalf of the ladies of the Church, welcomed the members of the committee to the hospitalities of Washington.

After the appointment of standing committees, the reports from the corresponding secretaries of the different branches were read. These reports were exceedingly encouraging, not only on account of the money raised during the year, but from the growing interest manifested in all departments of the work. The amount raised this year exceeds that of any other year since the organization of the Society; and when this fact was announced, it was not strange that all joined heartily in singing, "Praise God from whom all blessings flow."

On the second morning of the meeting, reports were read from the different foreign fields in which the Society are at work. All were greatly interested in these reports, proving as they did most conclusively that the great Head of the Church was blessing every effort made for the extension of His kingdom.

On Friday evening the regular anniversary of the Society was held at the Metropolitan Church. Rev. Mr. Black, of Washington, presided. Prayer was offered by Mrs. Bishop Clark. From the report of the secretary we call the following facts: "The Society now has 1,952 auxiliaries, with an annual membership of 50,000, and a permanent membership of 1,746 honorary managers, patrons and life members. Twenty-one missionaries are now in the field—two physicians and four teachers in India; three physicians and six teachers in China; three teachers in Mexico, two in South America, and one in Japan. The Society supports 120 day-schools, 126 native teachers and assistants, two orphanages in India and one in Mexico, boarding-schools in Moradabad, Lucknow, Fochow, Peking, Kiang, and Japan."

After the report of the secretary, Dr. Thoburn, recently from India, delighted the audience with his plain, practical talk upon the missions in India. The ladies could have no doubt but their efforts were heartily approved by this missionary of seventeen years' experience. Mrs. Hillard, chairman of the committee, followed Dr. Thoburn in a very effective address.

After the morning sessions, the committee and visitors were treated to a most bountiful and elegant lunch in the same church where the meetings are held. The different Methodist societies in the city furnished these collations, and they are exceptional. In England, as well as in this country, the best evangelical workers are found among the devout seekers after the higher life. This is not an age for Antinomianism; our times are too stirring, too practical for it; denominational emulation prompts an immense religious activity, that we fear is not accompanied with proportionate personal piety. At any rate, we think there is little danger of too much devotion to personal, inward, spiritual life. The new interest, in this direction, should be treated with profound sympathy by all good men. It should be hailed with thanksgiving to God, and while carefully guarded, it should be warmly encouraged. We recommend to our Calvinistic brethren the example of the "Congregational Union" of England, which, in reviewing this subject, after the late great Brighton Convention of the friends of "Scriptural Holiness," responded heartily to the declaration of many of its delegates, who had attended the convention, that its teachings were but the old Scriptural truths—that the "higher life" disciples were, that rendering neglected truths vital, restoring the primitive Christian ideas, actualizing, in Christian life, what our worldly times had too much supposed to be but the ideal, rather than the real in evangelical truth. Many of the delegates testified that, since they had attained "the rest of faith" they had been able to do double the work before customary with them; that revivals had prevailed in their charges; that by ceasing to be "restless," they had learned to be truly energetic, and that "the joy of the Lord," had become "their strength," according to His promise.

Many visitors were present at the various meetings which have been held, and the frequent introductions of distinguished persons have been a very pleasant feature of these gatherings. We were present when Miss Swain was introduced, and thought one might like to become a missionary if only to receive so hearty a welcome home. But back of the love and reverence with which this devoted missionary is greeted, lie six years of untiring, successful toil in the Bareilly hospital in India. She was with the committee but a day or two when she was again stricken down by the disease which drove her from the field she so much delighted to cultivate. The prayers of the Church should be united for the speedy recovery of their missionary.

To-day a committee of three was received, sent by the General Conference to confer with the ladies in regard to the interests of the missionary work. We do not know what may be the result of this conference, but presume no vital change may be looked for. Our letter is already too long, and we may well defer any further report until the final adjournment of the meeting. And yet we ought to have said, in its proper place, that during one of the morning sessions of last week, the routine of business was pleasantly interrupted by a short, but most appreciative address from Bishop Carman, of Canada, and by the genial, encouraging words from the always welcome editor of ZION'S HERALD. C. N. Washington, D. C., May 16, 1876.

## Editorial Items.

Dr. Perrine of Michigan, in his speech last Friday on the official press of the Church, paid this handsome compliment to our paper: "There is old ZION'S HERALD, that has been so honorably mentioned here this morning—'the mother of us all' on this continent. A nobler specimen of Methodist journalism, of loyalty to Methodism, cannot be found on this planet" (applause). Thanks for the kind words for the generous response of the august body! It makes the venerable "mother" renew her youth.

We were placed under special obligations while in Washington, by the courtesies of Hon. R. S. Frost, Representative from this district. He has already won high respect as an intelligent, active and conscientious legislator. It will be only by an arbitrary and purely party act of the present majority of the House, if, in response to the efforts of his Democratic opponent, Judge Abbott, his seat should be declared vacant. He presents an ample and satisfactory answer to all the charges of securing his election by illegal votes. In these days of lapsing virtue, an honest and able Christian representative is too rare and valuable an accession to be lost without reason to the country. There is good reason to expect a favorable report from the committee.

Our ministers and others are availing themselves of the excursion tickets arranged by Rev. Alonzo Sanderson, and all find themselves amply rewarded for the outlay. For \$17, the round trip can be made to Washington, including a visit to the General Conference at Baltimore, and a leisurely examination of the Exposition at Philadelphia. Fifteen dollars covers the round trip to Baltimore. The tickets will be good until the tenth of June, and are for sale at Magee's.

The daily papers announce the death in Scotland, N. Y., May 13th, of pleuro-pneumonia, of Mrs. C. W. Ralsbeck, late of Watertown, Mass., 42 years of age. Mrs. R. was the sister of Mr. James F. Magee, and was a lady of marked excellencies of character. Her husband, who was connected with the Depository, died four years since. She was a faithful wife, an admirable mother, and an exemplary Christian.

Our old friend, Rev. J. S. Ostrander, delivers an admirable, illustrated address upon the "Scenes and Customs of the Orient," at the Berkeley Street Church, corner Berkeley Street and Warren Avenue, on Saturday afternoon, May 27, at 3 o'clock. It will be alike interesting and profitable to young and old. Adults 20 cents. Children 10. Tickets at Eben Shute's, 38 Bromfield Street.

Mr. J. Q. Maynard, well-known to many of our readers, an energetic business man, a good writer, and a speaker of rare ease and power, is the manager of a very instructive illustrated exhibition. It embodies a series of fine and varied views of an international character. He will visit this vicinity in June, and our young readers may prepare themselves for an excellent treat.

The announcement is made of anniversary meetings in London, of no less than 122 different societies—religious, reformatory, charitable, temperance, etc., etc. The British Home for Incurables suggests the importance of such an institution in our city, or State, as well as elsewhere. There is provision made for almost every kind of human ill, but more expressly for incurables. Is there not among us some rich man with a large heart, who would do a much needed service to suffering humanity, by founding a hospital for those who are hopelessly diseased?



Our Mr. Kilburn will be in constant attendance during the season of the Exhibition to receive our friends and all interested, and to transact any business.

**H. & G. C. HOOK & HASTINGS.**  
**BOSTON.**







The Farm and Garden.

NUTRITIVE VALUE OF CORN.

The prejudice existing against the use of maize as an article of human food, among certain classes of people, is surprising, and this prejudice is based on ignorance. Our corn is seldom found in Irish or English kitchens, although millions of bushels are exported to England every year. The people there are strangers to those New England luxuries, corn bread and puddings, and we suppose it will be a long time before they will know anything of them. Indian corn is one of the most important and healthful articles of human food that a beneficent Providence has bestowed upon man; and to its high nutritive value is due in a large degree the strength and vigor of the race of men who laid the foundations of this great Republic. It was much more largely used fifty or one hundred years ago than now, as fine wheat flour, for some not well-founded reason, has usurped its place in bread-making. In the several forms, however, of hulled corn, popped corn, hominy, samp, corn starch, meal, etc., vast quantities are consumed by all classes of people.

Meal from Indian corn contains more than four times as much oleaginous matter as wheat flour, more starch, and nearly as much nitrogenous material; consequently in all cold climates it is admirably adapted to sustain the system by furnishing heat-forming compounds. The oil gives warmth, the nitrogenous principle gives muscular strength. The combination of alimentary compounds in Indian corn renders it alone the mixed diet capable of sustaining man under the most extraordinary circumstances. It holds the elementary principles which constitute the basis of organic life. In this particular it is more remarkable than any other vegetable production known to man. There is a large number of dishes of which corn meal forms the basis, which are exceedingly palatable. What, for instance, is more delicious than cold corn pudding cut in slices and fried in sweet butter and lard? Hot corn-cakes, when properly and skillfully made, are almost universally regarded as a luxury, and Boston brown bread is famous everywhere in the country. The reason why corn meal is not more largely used at the present time, is that it is quite difficult to obtain it of dealers or grocers in a perfectly pure and sweet state. Millers grind the corn as it comes from the West, mixed with portions of the cob and saturated with dust and dirt, and this is sold for kitchen as well as for stable use. Much of the Western corn is damaged in transportation, and this is ground up with that which is sound. If good, sweet, Northern corn is properly ground in an old-fashioned stone mill, after being winnowed to free it from dust, a meal will result of a rich golden color, and no dish can be prepared from it which will not be palatable and most nutritious. In our family we use the Lakeside-grown corn, selected for domestic use, pass it after it is shelled through a winnowing machine, and have it ground between mill-stones which have been revolving for probably half a century. In this way we secure meal in its highest perfection, and this is what ought to be accessible to all families.

In trials at the farm to test the comparative value of meal from home-grown corn and that from commercial sources, when fed to cows and other animals, we have learned that the nutritive value of the former is nearly double that of the latter, and this practical result confirms analytical results. The difference between the specimens from the two sources is most surprising. Farmers who are so foolish as to go in to the market to purchase corn and meal for their animals should understand the great difference in nutritive value between what they can raise and what they purchase. — *Journal of Chemistry.*

**SOWING GRASS SEED.**—We have seen it stated that one-half the grass seed which is sown is lost by being harrowed in so deep that it will not germinate and push its sprouts through the incumbent earth. This is too strong, but we have no doubt much grass seed is buried beyond resurrection by the harrow. On mellow land we would not harrow in grass seed at all, but sow the grain and harrow it in with a brush which will put the finishing touches upon the land and bury the grass seed as deep as we need.

A correspondent of the *Country Gentleman* writes: "I tried hellebore, Paris green, and various things, with indifferent success, but I have found nothing that will so thoroughly destroy rose slugs as wood ashes. The ashes may be sifted on early in the morning while the leaves are damp, the branches being turned over carefully, so that the under sides of the leaves, to which the young slugs cling, may get their fair share of the siftings."

The Ayshire is probably the best milk-producing breed we have. The Durhams make the best beef cattle, and sometimes good milkers; the Jerseys are about the same breed; their milk is better for butter than cheese.

In preparing nests for setting hens a plenty of sulphur should be sprinkled in the nest, and occasionally more added to guard against vermin.

Plant peas so as to have a succession. Plant one row immediately, another a few weeks, and so on. Early vegetables are not only economical but essential to health.

Do not plant beans before the soil gets warm, as the cold, damp soil will rot the seeds.

TEMPERANCE.

THE TEMPERANCE REVIVAL.

Theodore Cuyler has well said "that every true and timely moral reform should have its birth, nurture and support in the Church of Christ." I do not like to miss the accustomed articles in the temperance column of the *HERALD*. The Church has a work to do in this field, and while the rum shops are destroying men as fast as the Churches are saving them, the Church ought never to relax, but constantly to increase, her effort, through her press, the pulpit and the Sunday-school.

Allow me space for a brief sketch of the temperance reform now in progress in Canton. About two months ago Brother E. W. Bliss, of Hartford, Conn., commenced a season of labor in this place. On the Sabbath evening previous to his coming, the four Protestant Churches of the town all joined in a union temperance service, every minister being present at the large gathering. Upon the arrival of Brother Bliss, the Churches united heartily in the work. Public meetings were held almost every evening, partly in the churches, and partly in Massapong Hall. In repeated instances meetings were held in two different places on the same evening to accommodate the throngs of people desiring to attend. The Catholic people, too, united largely in the work. Thus far about 900 have signed the total abstinence pledge at our public meetings, a good proportion of whom were previously either moderate or immoderate drinkers. The effect upon the community is already apparent, and the temperance reform is the topic of general conversation.

To organize the working force, a society called the "Good Samaritan Club" was early formed, all those who signed the pledge being members. An important auxiliary to the work, the "Woman's Temperance Union," was organized early in the movement. They have their weekly meetings, and pledge in hand, are visiting every family in town, and have already secured several hundred signatures. These in addition to the 900 secured at our meetings, show the extent of the work in our town of four thousand inhabitants. They have also issued an earnest address which they endeavor to place in the hands of every family.

One of the vice-presidents of the club who had, previous to the movement, been not only a hard drinker, but a rum-seller, estimates the falling off in the receipts of the liquor sellers of our town to be \$75 per day. This may be an extravagant estimate of the money saved, but if the work so happily inaugurated by Brother Bliss shall be carried forward, no human mind can estimate the moral worth of this movement to our community.

T. E. BOWMAN.

Canton, Mass., 1876.

J. B. GOUGH'S APPEAL FOR PROHIBITION.

I heard a young man in a railway carriage tell his own story, while conversing on the Maine Law. Said he: "My father was a drunkard for years; my mother was a strong-minded, energetic woman; and with the help of the boys, she managed to keep the farm free from debt. When my father signed the pledge, that which pleased her most, next to his having signed it, was that she could tell him there was not a debt nor a mortgage on the farm. My father used to drive into the city, about eight miles distant, twice a week; and I recollect my mother saying to me, 'I wish you could try and persuade your father not to go any more. We don't need that to which he earns; and, George, I am afraid of temptations and old associates.' Oh, said I, 'don't think of it; father's all right!' One evening he had a heavy load, and was going towards home, when father stopped at one of his old places of resort, and gave me the whip and the reins. I hitched the horses, tied up the reins, and went in afterwards. The landlord said, 'I am glad to see you; how do you do? You are quite a stranger. How long is it since the temperance whim got hold of you?' 'Oh, about two years,' said my father. 'Well,' said the landlord, 'you see we are getting on here very well, and they chatted together for some time. By-and-by, he asked my father to have something to drink. 'Oh, but I have got a little temperance bittern here,' said the landlord, 'that temperance men use, and they acknowledge that it is purifying to the blood, especially in warm weather! Just try a little.' And he poured out a glass and offered it. I stepped up and said, 'Don't give my father that.' To which he replied, 'Well, boys aren't they hardly now-a-days; they are got to be more amazing early. If I had a boy like you I think I should take him down a little. What do you think, Mr. Meyer?' 'Do you bring that boy to take care of you? Do you want a guardian?' That stirred the old man's pride, and he told me to go and look after the horses. He sat and drank till ten o'clock; and every time the landlord gave him a drink, I said, 'Don't give it to him.' At last my father rose up against me—he was drunk. When he got up on the wagon I drove. My heart was very heavy, and I thought of my mother. Oh, how she will feel this! When we got about two miles from home, my father said, 'I will drive.' 'No,' said I, 'let me drive.' He snatched the reins from me, fell from the wagon, and before I could check the horses, the forward wheel crushed his head in the road. I was, till midnight getting his dead body on the wagon. I carried him to my mother, and she never smiled from that day

to the day of her death. Four months after that she died, and we buried her. 'Nay,' said the man, after he had finished his story, 'that God, and not father—was my father's murderer.' There is not a publican but can take your brother, your father, your son, into his dram-shop to-night, and make him drunk in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is to take the body and bury it, and say nothing about it; for you have no redress, no protection. Now protection is what we want. Come and help us. Hurrah for prohibition!—*The Alliance.*

Obituaries.

Rev. EDWIN M. SHERMAN was born June 30, 1846, at Rutland, Vt. Early in life he was converted to the Christian faith, and joined the Methodist Episcopal Church in West Clarendon. When 16 years of age he enlisted in Company C, 11th Regiment of Vermont Volunteers. At the battle of Winchester, Sept. 19, 1864, he lost a limb, and was discharged the following year. Soon after returning home he commenced attending school at Castleton Seminary, and entered college at Middlebury, Vt., in the fall of 1868. Finishing his studies there in 1872, he was married to Miss Anna Cobb, of Timmott, Vt., and engaged as teacher in the Seminary at Fort Plain, N. Y., where he remained for two years faithfully discharging his duties. At the session of the Troy Conference, in the spring of 1874, he was received on trial, and allowed to remain at Fort Plain as teacher. His health, which was never good after returning from the army, so far failed him this year that he was obliged to abandon teaching, when he came to live in Clarendon, Vt. In the fall of 75 he went West, thinking that perhaps a change of climate might favor a return of health; and so it seemed for a while, and he concluded to return to Vermont, to engage in the study of the ministry. On his way home he was taken sick, and expired on the 27th day of April, 1876, at the home of his sister, Mrs. Kelley, in Clarendon.

Brother S. was an earnest and devoted Christian. Feeling that God had called him to the work of the ministry, he sought such aid as he could get to best fit him for this work. He acquired a fitness for an honorable and useful position in life under circumstances which would have discouraged almost any other person. His disease was of such a nature that he was a great sufferer, and he was patient and hopeful, feeling that health would return, and that he would be able to enter upon his life work. When it became apparent that a wise Providence had ordered otherwise, he murmured not, but manifested a spirit that showed he was ready for the service of the Master. His mind was clear to the last, and as he was passing away, in reply to the question how it appeared to him, he remarked three times, "All is bright!" and was not, for God had taken him. We question not the Providence which has early called him home, but feel that such a man was a useful member, and the cause of Christ one of its strong supporters.

J. W. BENNETT.

Troy Conference.

Mrs. MARY BANAN died in E. Knox, Me., Feb. 25, aged 84 years and 6 months.

She was born in Dumbarr, Ireland, and in early years gave her heart to God, and devoted her life to His service, and with her husband, united with the Wesleyans. They came to this country fifty-seven years ago, bringing with them certificates of Church membership, and connected themselves with the Methodist Episcopal Church, where they remained till they were called to their reward on high. The first night they spent, with their three children, upon the American shores, was upon the wharf at Belfast, Me., where they landed in 1819, their only shelter being a pile of boards. Having spent all their means, and found that they had a few pennies, they could not obtain lodgings in house or shed; but even here they were true to God and their religion. The morning and evening service went up from this shelter of boards, and God, in answer, sent His angel to encamp round about them, to deliver them.

She was a woman of remarkable energy and decision of character. When she decided upon anything that was necessary to be done, she was quite sure to accomplish it. Her religion shone out in all her life, and especially in her example to her children. As she grew old, she gave one, having given their hearts to God in early life, one of which is the wife of a worthy member of the East Maine Conference. She was beloved by all who knew her, and never seemed to be in the way of any one, but always in the right place, the object of her love, who she resided the last years of her life, she was helpful, and devoted to all their interests. Long will her devoted and useful life be affectionately remembered by them, and particularly her untiring devotion to the little grandson, who was the object of her daily care. Her house was the home of the itinerant, who always received a cordial welcome and a generous entertainment. The Gospel that comforted and inspired her with such hope for so many years, she cheerfully supported with her means. Her death was sudden and unexpected by her friends. Having been ill but a few hours, they apprehended no danger; but she seemed conscious that her end was near, and said to her daughter, "I am dying," and then raised her eyes, and said, "Lord Jesus, receive my spirit," and "Mother Banan, won't you 'to grasp the God' she sought so long."

HANNAH MAYO fell asleep in Jesus, at South Truro, Dec. 7, 1875, at the advanced age of 95 years and 7 months.

Her mother was born in North Truro, and was a disciple of the Prince of Peace for more than sixty years. Although she entirely lost her eyesight some seven years prior to her death, and was almost helpless, yet she was constantly sustained by an unwavering trust in Him who has said, "Fear not, I am with thee!" It was her daily desire to be filled and guided by "the blessed Holy Spirit," and to "live in peace and love with all her fellow-creatures. The prayer and class-meetings were her delight, and up to within a few days of her departure she bore witness for her Lord.

Mother Mayo was blessed with nine children, two daughters and seven sons, all of whom, we are informed, have experienced the joys of our Christian religion. The great kindness they bestowed upon their aged mother, bestowed upon their aged mother, be-

health and sickness, deserves the praise of men, and the blessing of a loving Father. May he be able to meet their mother in the better land!

Geo. H. BUTLER.

Jesus continues to call the little ones unto Himself out of the family and Sunday-school. In Bath, Feb. 28, EMMA CARRA, aged 9 years and 2 months; and March 2, ANNIE MAY, aged 5 years and 4 months, daughters of Samuel and Susan S. Strout, passed to the heavenly fold.

These precious little ones were among the brightest flowers that bloomed in our city. They were cheerful and loving to all. Their constant presence in the Sunday-school is greatly missed by teacher and class. Their sufferings were short, but very severe. They rest now with Jesus.

L. H. BEAN.

ISAAC DAGGETT died at Vineyard Haven, Mass., March 10, 1876, aged 75 years.

Brother D. was converted when a young man, and joined the Methodist Episcopal Church in Vineyard Haven. Much of his early life was spent upon the sea. Subjected to the trials and temptations incident to that vocation, he ever maintained his Christian profession, and was ever ready to speak of, and for, Jesus. His religious experience was of the bright, cheerful type. Both by his lips and life he gave constant testimony to the victorious power of Christian faith. During his latter years he has been much interested in the doctrine of Christian holiness, the possession of which he believed every Christian's privilege and duty.

He met death calmly and triumphantly, confident that for him "to die would be gain." He leaves an aged companion to finish the pilgrimage alone; but she is not alone, for Christ is with her.

RETSEY STRAW died of pneumonia, in Warner, N. H., at 2 o'clock Sunday morning, April 2, aged 101 years, 5 months, and 22 days.

For three years and a half she had been living in the family of Mrs. R. W. Sargeant, a good Congregationalist sister. Although not a relative, she received the care of a mother. Mrs. S. said the writer, "Sister Straw was a Christian." She loved the Methodist, and was a member of the Methodist Episcopal Church in Henniker. She has taken, the past winter, a great interest in the temperance movement. In the time she had lived with Mrs. Sargeant, she had read her Testament and the Psalms through three times, and to the 126th Psalm again. Last year she knit several pairs of Centennial stockings (one pair for Gov. Strout). She was always cheerful, willing to live or die, as it pleased the Lord.

N. A. O.

Died, at Clayton's Mills, Washington Co., Kansas, ABRAHAM CLAYTON, aged 49 years and 10 days.

He was born in Sheffield, England, April 7, 1827, and died April 17, 1876. When about 19 or 20 years of age, he experienced religion, and joined the Methodist Episcopal Church. For many years he held the offices of class-leader and steward. As his pastor I visited him several times, during his illness, and found him ready and willing to go. He came West in 1861, with his now bereaved wife, and settled in Washington County.

E. G. CARY.

AURIN M. CHASE died in Whitefield, N. H., April 17, 1876, aged 69 years.

Brother C., in his active years, was one of the most influential citizens of the town in which he lived. He was known throughout the State, from the fact that he had taken an active part in politics. Before the war he was one of the earnest anti-slavery men in this part of the country. It is said that he assisted many a slave to cross the Canada line. He was one of the oldest members of the Methodist Church in this place, having been identified with it from the age of eight or nine years. For a long time he was the main supporter of the Church, feeling as deep an interest in its temporalities as he did in his own business. Brother C. leaves, to mourn his loss, a wife and five children. He was buried with the usual honors, having been a member of that fraternity.

His PASTOR.

Died, in Amesbury, Mass., April 25, 1876, JOHN R. PATTEN, aged 43 years.

Brother P. was a member and steward of the Methodist Episcopal Church of this place, and as long as he was able, took a lively interest in all its enterprises. His death was in the prime of his life, and he was in the enjoyment of the best of health. He was slowly wasted away in consumption, his faith and hope increased day by day. Said he, "What could I do if I had to seek salvation now?" The Monday morning before he died was beautiful, and he said to his wife, "What a nice morning! How I should like to go to Jesus to-day!" His end was peaceful. Without a struggle or a murmur he passed into the arms of Jesus. May the eternal Father bless and comfort the wife and two sons, who now mourn their loss!

J. W. W.

ELLEN E., daughter of John S. and Charlotte E. Baker, died in Oxford, Me., April 27, 1876, aged 12 years, 2 months, and 16 days.

Little Ellen was a good girl, beloved of all her youthful companions. She was early impressed with a sense of religious things, and was fond of the Sunday-school, the prayer-room, and all the means of grace. The songs of Zion were her delight. Though called in early youth from the circle of friends on earth, she has left them in hope of a blissful immortality through the merits of Him who said, "Suffer little children to come unto me."

FANNIE A. BLAKE died in Hampden, Me., April 23, 1876, aged 25 years.

Sister B. professed faith in Christ, and became a member of the Methodist Episcopal Church in early youth. She became an excellent Christian young lady, promising great usefulness in the Church; but it was her lot to exemplify the beauty of holiness, not in activity, but by suffering. Through an illness of six years she exhibited to all that approached her a religious character of the most lovely type, bearing protracted pain without a murmur, until, at last, she sweetly fell asleep in Jesus.

Died, in West Hampden, recently.

ELLEN M. COBB, wife of Brother Warren Cobb, and daughter of Brother David Godfrey, of Orrington.

Sister C. was a most worthy member of our Church, and illustrated the Christian character in a beautiful life and a happy death. She leaves a husband, a little son, and a large circle of friends to mourn their loss.

Hampden, May 8. C. B. DUNN.

WHICH SHALL I TAKE?

This is often a serious question with the invalid. He finds the market flooded with proprietary medicines, scores of which are recommended as cures for his peculiar ailment. He reads the papers, circulars, and almanacs, and finds each sustained by plausible arguments setting forth its virtues and specific action. The recommendation is as strong for one as for another. The cures claimed to have been wrought by one are as wonderful as those claimed to have been wrought by another. In his perplexity and doubt, the sufferer is sometimes led to reject all. But it should be borne in mind that this condition of things is one that cannot be remedied. In a land where all are free, the good—the truly valuable—must come into competition with the vile and worthless, and must be brought to public notice by the same instrumentality, which is advertising. In such a case, perhaps the only absolute proof that a remedy is what it claims to be, is to try it. The "test of a pudding is the eating of it."

"Prove all things, hold fast that which is good," is the apostolic injunction. There may, however, be stronger presumptive evidence in favor of one remedy than there is in favor of another, and this should be allowed its due weight. A due regard to this may save a vast amount of experimenting and a useless outlay of money.

As presumptive evidence in favor of Dr. Pierce's Family Medicine, the Proprietor desires to say, that they are prepared by a new and scientific process by which the virtues of the crude plants and roots are extracted without the aid of a particle of alcohol. Not a particle of the latter enters into the composition of either his Golden Medical Discovery or Favorite Prescription. This consideration ought certainly to rank them high above the vile compounds saturated with alcohol, Jamaica rum, sour beer, or vinegar, which are everywhere offered for sale. Again, they are of uniform strength, and their virtues can never be diminished by time. They are also made from fresh herbs and roots, gathered in their appropriate season, when they are fresh with medicinal properties. In support of these claims, the following testimony is offered:

Dr. V. PIERCE, M. D.: NEWARK, N. J. Dear Sir,—I have said a great deal of your excellent remedies, and I prefer to say them before others, because they give good satisfaction to those who use them. I hear such remarks as "Sage's Remedy completely cured me; it is a splendid thing; 'Pierce's Discovery' is just what I wanted; I feel better than I ever did." One of our celebrated singers uses for strengthening his voice, and says "there is nothing equals it; and so I might give scores of remarks about your preparations. A colored woman was using your Discovery, after taking them for some time, was completely cured. She, being in the store, said to me, 'I don't want no doctors' round me so long as I can get the Discovery; it beats all your doctors.' And so I might go on. I am, most respectfully, Sir, your obedient servant, ATHA B. CROOKS.

To ALL particularly invalids, spring is a trying season. Indications of sickness should at once be attended to. Fatal diseases may be caused by allowing the bowels to become constipated, and the system to remain in a disordered state until the disorder has time to develop itself. An ounce of prevention is worth a pound of cure, in all and of true saying. Therefore, we advise all who are troubled with the complaints of constipation, headache, indigestion, disordered liver, want of appetite, nausea, or feverish skin, to take, without delay, *Seneca's Mandrake Pills*. We know of no remedy so harmless and so effective. At once strikes at the root of the disease and produces a healthy tone to the system. People never need suffer from any disease arising from a disordered condition of the liver, if they would take this excellent medicine when they feel the first indications of the malady. Families leaving home for the summer should take three or four boxes of these pills with them. They have an instantaneous effect. They will relieve the patient of headache in one or two hours, and will rapidly cleanse the liver of surrounding impurities, and will effectively prevent a bilious attack. They are sold by all druggists.

Three Points for Consideration.

During the past five years the VEGETINE has been steadily working itself into public favor, and those who were at first incredulous as to its merit are now its most ardent friends and supporters. There are three essential causes for those having such a horror of patent medicines, changing their opinion and lending their influence to the recommendation of VEGETINE. 1st. It is an honest preparation, not made from the vilest materials, but honestly accomplishes all that is claimed for it, without leaving any of the usual taints of adulterated medicines. 2d. It is a sufficient guarantee of its purity and honesty in the matter. We know of no other preparation that has so long and so successfully maintained its position as the most reliable of all the remedies for biliousness, indigestion, and all the ailments of the liver, if they would take this excellent medicine when they feel the first indications of the malady. Families leaving home for the summer should take three or four boxes of these pills with them. They have an instantaneous effect. They will relieve the patient of headache in one or two hours, and will rapidly cleanse the liver of surrounding impurities, and will effectively prevent a bilious attack. They are sold by all druggists.

The Third Body Sues for Sleep.

Boston, March 16, 1874.

H. R. STEVENS, Esq.: Dear Sir—It is as much from a sense of duty as from any other motive that I write to you. I have been a sufferer from the same ailment for some time, and I have been told that you have a remedy for it. I have tried many other remedies, but I have not found any that will give me the sleep I need. I have been told that you have a remedy for it. I have tried many other remedies, but I have not found any that will give me the sleep I need. I have been told that you have a remedy for it. I have tried many other remedies, but I have not found any that will give me the sleep I need.

NEWMAN'S THRONES AND PALACES.

Thrones and Palaces of Babylon and Nineveh. From Sea to Sea—a Thousand Miles on Horseback. By John P. Newman, D. D. Very freely illustrated. 8vo. 448 pages, \$5.00.

PORTER'S COMPENDIUM OF METHUENISM.

The Compendium of Methuénism, by James Porter, D. D. Newly revised and enlarged. 12mo. \$1.25.

BUCKLEY'S CHRISTIANS AND THE THEATRE.

Christians and the Theatre. By J. M. Buckley. 166 pages, 50 cents.

CRANE'S METHUENISM AND ITS METHODS.

Methuénism and Its Methods. By Rev. J. T. Crane, D. D., author of "Popular Amusements." 12mo. 385 pages, \$1.50.

GENERAL MINUTES FOR 1875.

1 vol. 8vo. Paper, \$1.00.

JAMES P. MAGEE, 38 Bromfield St., Boston.

FOWLE'S PILE AND HUMOR CURE.

This great remedy has grown famous without advertising, its merits are known all over the American continent and Europe. Doctors, Clergymen, and eminent persons are recommending it everywhere. For Piles we guarantee it a certain cure. For Humors such as Scrofula, Salt Rheum, Barbers' Itch, Cancerous and Ulcerated Sores, we have never known it to fail, and we will refund the money in every case if it does not cure. Sold by all respectable Druggists.

Price \$1 per Bottle. H. D. FOWLE & Co., Proprietors, 190 MONTREAL, P. Q.

Reliable Evidence.

172 Baltic street, Brooklyn, N. Y., Nov. 14, 1874.

Dear Sir—From personal knowledge received by me, as from personal knowledge of those whose cases thereby have seemed almost miraculous, I can most heartily and sincerely recommend the VEGETINE for the complaints for which it is claimed to cure.

Late Pastor Calvary Ep. Church, Sacramento, Cal.

Vegetine is Sold by all Druggists.

A Cluster of Golden Opinions.

FOR THE BRADBURY PIANO.

Have Manufactured and in use over 14,000 Instruments.

The peculiar charm of this Piano is its adaptation to the human voice as an accompaniment, and its sympathetic, mellow, yet rich and powerful sounding tones.

From personal acquaintance with this firm, we can endorse them as worthy of the fullest confidence of the public. We are using the Bradbury Piano in our families, and they give entire satisfaction.

Persons at a distance need feel no hesitation in sending for their illustrated price list and ordering from it, or to order second-hand Pianos or Organs. They are reliable.

Mrs. U. S. Grant, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Gen. O. E. Babcock, Wash. D. C. Mr. J. M. Reid, N. Y. Gen. W. H. Belmont, Sec. of War, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Ch. Justice S. P. Chase, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Adm. D. D. Porter, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Rev. A. A. Phelps, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Rev. O. H. Tiffany, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Robert Bonner, N. Y. Mr. J. S. Burleigh, Capt. U. S. Army. Grand Cent. Hotel, N. Y. Mr. J. S. Burleigh, Capt. U. S. Army. Nicholas Hotel, N. Y. Mr. J. S. Burleigh, Capt. U. S. Army. Gen. O. O. Howard, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Bishop E. S. James, N. Y. Mr. J. S. Burleigh, Capt. U. S. Army. Dr. Jas. Cummins, Conn. Mr. J. S. Burleigh, Capt. U. S. Army. Dr. John Willard, Wash. D. C. Mr. J. S. Burleigh, Capt. U. S. Army. Dr. J. M. Watson, Chicago, Ill. Mr. J. S. Burleigh, Capt. U. S. Army. Rev. J. M. Watson, Chicago, Ill. Mr. J. S. Burleigh, Capt. U. S. Army. Rev. J. M. Watson, Chicago, Ill. Mr. J. S. Burleigh, Capt. U. S. Army.

Rev. Bradford K. Pierce says: We have had for more than three years in our home one of the Bradbury Pianos, advertised in our paper by Mr. Freeman Garrison Smith, the manufacturer. Its tone and touch are admirable, the former being full and sweet, and the latter graded to the perfect. It preserves its pitch and tone in a remarkable manner, and altogether is one of the best instruments that we have seen. It has more than fulfilled the promise of Mr. Smith when he sold it to us, at his office in New York. We heartily commend its merits to all purchasers of such instruments as are desirous of purchasing a piano.

Dr. T. De Witt Talmage: "Friend Smith's Methuénism, but his piano is all orthodox: you ought to hear mine talk and sing."

Bishop Ames says: "My Bradbury Piano is found after severe test to be equal to all you promised, and is in all respects, in richness of tone and shining qualities, everything that could be desired. Yours, truly, E. R. AMES.

Dr. E. O. Haven says: "My Bradbury Piano is found to grow better every day, and myself and family more and more in love with it."

Bishop Simpson says: "After a trial in my family for years, for beauty of tone and workmanship, and for splendid quality of tone, our Bradbury Piano cannot be equalled."

Dr. J. H. Vincent: "For family worship, social gatherings, the Sabbath-school, and all kinds of musical entertainments, give me, in preference to all others, the sweet-toned Bradbury Piano. It excels in every quality."

Dr. Jas. McCauley, Carlisle, Pa.: "My Bradbury is splendid."

The best manufactured; warranted for six years. Pianos sold and applied. If purchased and installed in the best manner, it will retain its tone and quality for the same. Old and new pianos at great bargains, from \$50 to \$200. Pianos lent and repaired.

Organs and Melodians to Clergymen, Sabbath-schools and Churches supplied at a liberal discount. Send for illustrated price list.

FREEDMAN GARRETT SMITH, Late Supr. and successor to W. B. BRADBURY, No. 14 E. 14th Street, bet. Broadway and 5th Avenue, N. Y. Factory, corner Raymond & Willoughby Sts., Brooklyn.



## Business Notices.

## REMARKABLE CURES.

Dr. E. D. Spear, whose office is 187 Washington Street, Boston, is performing some very remarkable cures, and his name is rapidly spreading all over the country. He has a long list of certificates from parties in this vicinity and elsewhere, whose health has been restored through his agency. Dr. Spear entirely discards the use of mineral medicines, and relies on vegetable products, whose curative properties he has become conversant of, after years of practical experience. Persons afflicted with any physical ailment can consult Dr. Spear with confidence. He will not undertake a case unless he has good reason to believe that he can effect a cure. The fact that he has occupied the same place in this city for the past fourteen years is a guarantee that his practice has been most successful, and that he is not afraid to meet his old patients. Dr. Spear may be consulted on all diseases free of charge, or by letter, (with stamp). Office 187 Washington Street, Boston, Mass. New number but same place as for the past 14 years. Dr. Spear's Medical Hand Book will be sent by mail on receipt of 10 cts. At the office, free.

"EVERY MOTHER IS PLEDGED TO HER CHILD good strong and healthy; we advise her to feed on Ridge's Food, it is the favorite diet in England, and will soon be the every day food for children in this country."

**Pyle's Dietetic Saleratus.**  
Universally acknowledged the best in use. Each pound bears the name of JAMES PYLE. None genuine without.

PHOSPHORUS and nitrogen, so necessary to the proper nutrition of the human body, are contained in the Pyle's Food. Prepared by K. Campbell & Co.

ACTING THROUGH THE POKES upon the sources of information, GLEN'S SCLIPPER SOAP promptly relieves the burning, itching, and smarting caused by Salt Rheum, Scald Head, Impetigo, Erysipelas, and other skin diseases, and ultimately restores every victim of them.

**Notes from May 18 to 15.**  
S. Austin, E. M. Anthony, A. N. Bodick, J. W. Brock, S. Bolton, R. Clark, W. H. Crawford, A. W. Coughlin, F. D. Davidson, C. E. Evans, W. Graves, W. Jewell, C. E. Lloyd, E. H. Looman, W. McFarlane, W. McGuire, G. G. Noyes, E. T. Painter, E. A. Palmer, J. P. Root, D. M. Seidl, E. S. Stanley, J. Taggart, A. Usher, C. Williamson, J. C. Williams.

## Church Register.

## HERALD CALENDAR.

East Maine Conference, Bucksport, Me., June 8  
Methodist Reunion, at Music Hall, ev., May 24  
E. Maine Conference Seminary Reunion, at Hopedale, June 6, 7  
Bucksport, June 12  
Fall River Dist. Conf., at E. Weymouth, June 14  
Providence Dist. Conf., at Phoenix, June 15  
Alumni Reunion, at East Greenwich, June 14  
Preachers' Meeting, at Belvidere, June 15-16  
New Bedford District Conference, June 26-28  
Norwich Dist. Preachers' Meeting, at Niantic, June 26-28  
Yarmouth Camp-meeting, Aug. 15-22  
Maine Vineyard Camp-meeting begins, Aug. 21  
Hamilton Camp-meeting, Aug. 22-29  
East Poland Camp-meeting, Aug. 22-29  
Helding Camp-meeting, E. Epping, Aug. 22-29

## QUARTERLY MEETINGS.

REARFIELD DISTRICT - FIRST QUARTER.  
(Reminders.)  
June - 10, 11, Livermore; 12, 13, New Sharon; 17, 18, Verona; 20, North Augusta; 23, 24, Industry; 27, New Portland; 29, 30, Solon.  
July - 1, 2, Madison; 8, 9, Freeman; 11, 12, Phillips; 14, 15, East Wilton; 22, 23, Skowhegan; 29, 30, West Waterville.  
Aug. - 5, 6, Fayette; 12, 13, Keat's Hill; 19, 20, Belgrade.

## VISITATIONS.

June - 14, Farmington Falls; 16, Farmington; 18, Wilton; 28, Andover.  
July - 13, Strong.  
Aug. - 11, North Wayne; 16, Wayne; 17, Winthrop.

God willing, I will be at the above-named places at the times severally indicated, not for Quarterly Meetings, but for such services as brethren will choose. If the appointments fall on the evening of a social meeting, let no change be made.

Brothers are aware that the Quarterly Meetings far outnumber the Sabbath of course a part of them must be held on secular days. The Sabbath services will be impartially distributed.

## PARKER JACOB.

Baltimore, Md., May 16, 1876.

## CLAREMONT DISTRICT - FIRST QUARTER.

June - Winchester, A. A. M.; Hindsdale, J. P. M.; Chesterfield, S. K.; Fitchburg, J. P. M.; (all full week).

## M. T. CILEAT.

HAMILTON CAMP-MEETING will commence Aug. 22, and close Aug. 29.

The Committee will be on the ground every pleasant Wednesday.

## JOHN G. CANN, Secretary.

CHANGE OF TIME - East Poland Camp-meeting will commence on Tuesday evening, Aug. 22, and close Monday, the 29th.

## JOHN STIMSON, Com.

THE YARMOUTH CAMP-MEETING will commence Aug. 15, and close on the 22nd. The Sabbath previous to the meeting will be observed as the laymen's Sabbath, with the hope that it will be a profitable preparation for the work of the week.

## J. MATHER, P. E.

EAST MAINE CONFERENCE NOTICE - Local preachers for Deacon's orders will please meet the Examining Committee in the vestry of the Methodist Church, Bucksport, June 7, at 9 o'clock A. M.

## FORWARD, STIMSON, J. P. M.

NOTICE - The District Stewards' Meeting for Fall River District will be held at East Weymouth on Tuesday, June 12, at 1:30 P. M. Will the pastors please call the attention of the District Stewards of their Churches to this notice?

## W. V. MORRISON.

EAST MAINE CONFERENCE SEMINARY - TRUSTEES - The Annual Meeting of the Trustees of the East Maine Conference Seminary will be held in the office in the boarding house, Tuesday, June 6th, commencing at 9 A. M.

## A. C. FLEMMER, Sec'y.

EAST MAINE CONFERENCE - The Class in the First Year's Studies is requested to use the Committee of Examination at the M. E. Church, at Bucksport, June 7, at 11 o'clock A. M.

## Upper Stillwater, May 15. M. D. MATHEWS.

MASSACHUSETTS SOCIETY FOR AIDING DISCHARGED CONVICTS - The Annual Meeting of the Massachusetts Society for Aiding Discharged Convicts will be held in the vestry of the First Church, Monday, May 22, at 3 o'clock P. M.

Rev. Reuben Thomas, of Brookline, Hon. John D. Long, Speaker of the House of Representatives, Rev. J. W. Hamilton, William A. Simmons, esq., Collector of the Port of Boston, Rev. Robert Laird Collier, and Hon. Joseph Story will address the meeting. The public are invited.

## DANIEL BUCKLEY, General Agent.

A SUNDAY-SCHOOL PARLIAMENT will be held at the Thousand Island Camp-ground, Wells Island, in St. Lawrence River, near Lake Ontario, June 15-26. Full particulars next week.

N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE - The Commencement will be held on the 22nd inst. The exercises will be held in the hall of the Seminary, at 11 A. M. Meeting of Trustees, Tuesday evening, address to Theological Class, Wednesday, June 21, Annual Anniversary, Address by Rev. H. H. Blair, D. D., at 8 P. M., Major A. B. Thompson, Rev. George S. Chabrousse, C. E. Phillips, and others; also, Class Reports, Annual, War Record, Necrology, Poem, etc.

All Alumni and former students are cordially and earnestly requested to be present. The Committee will provide entertainment. Those desiring to attend will confer a favor by writing to the Chairman, Prof. C. M. Gilman; to the Secretary, Mrs. M. D. R. Baker; or to the President of the Institution.

Wednesday evening, Annual Concert, Thursday, June 22, 9 A. M., Commencement. It is hoped all friends and visitors will be present.

## J. B. ROBINSON.

SPRINGFIELD (Vt.) DISTRICT PREACHERS' MEETING - This meeting will be held at Belvidere Falls, beginning Monday evening, June 19, at 7:30 o'clock, and will continue until Thursday, at 11 o'clock A. M., June 22.

Preaching, Monday evening, at 7:30 o'clock, by T. P. Frost; alternate, J. H. Gaylord. Tuesday evening, at 7:30 o'clock, by Charles Parkhurst; alternate, P. M. Frost.

Wednesday evening, at 7:30 o'clock, Rev. J. D. Beman. District Love-feast, Wednesday P. M., at 2 o'clock.

Thursday morning, at 8 A. M., 5:30 o'clock. Theological Session, at 10 o'clock. The Rev. J. D. Beman, District Love-feast, Wednesday P. M., at 2 o'clock.

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Twenty-fifth anniversary of the Boston Young Men's Association in Music Hall, Sunday evening, May 28th. Service of Song, from 7:15 to 7:45, led by the Y. M. C. A. Chorus of 100, followed by addresses from Rev. Joseph Cook, Rev. Geo. H. Hepworth and His Excellency Governor Rice. The public are cordially invited.

Russell Strongs, Jr., President. A. W. Chamberlain, Rec. Sec.

They fathers after it - Children cry for it. For what? Adamson's Botanic Balm for the cure of Coughs and Colds. Price 35 cents. Sample free.

Notes from the Churches.

MAINE.

Items - The question of a public park and a soldier's monument is now being favored by the citizens of Augusta.

Rufus K. Noyes, esq., a prominent citizen of Auburn, died very suddenly of paralysis, on Sunday, May 7th.

Mr. Harriman, of Auburn, attempted to walk one hundred miles in twenty hours recently, but had to give up at the 88th mile.

The farmers of Franklin County are complaining that their factories do not pay. The reason is thought to be bad management. Preparations are being made for rebuilding the burnt district in Farmington. The religious and temperance interest throughout the county is good and increasing. The spring thus far has been cold and backward; considerable sickness prevails.

We are very sorry to learn of the loss by fire, recently sustained by Brother David Golder, of Belgrade Mills, amounting to \$7,000. Brother G. has done much for the cause of Christ in Belgrade, and is a highly esteemed Christian gentleman. The Methodist have preaching one-half the time at the depot in Belgrade, and the other half at Belgrade Mills. Brother J. W. Smith, the pastor, is doing a good work among the people.

Six persons were baptized at the Winthrop Street Universalist church in Augusta, last Sabbath, and these with one other were received to the Church.

The interesting religious interest which has been going on for some time past at South Bridgton still continues. Six persons were added to the Church May 14th, and more are soon to follow. Rev. Mr. Brownville, pastor of the Congregational Church there, is a faithful laborer and successful preacher.

Nearly all the firemen of Waterville have joined the "iron clads." The temperance cause is prospering through the town, and the religious interest is good. Rev. Mr. Sanderson, the newly-appointed pastor at the Methodist Church, has entered successfully upon his labors. We prefer for the society a prosperous year. The liquor agency in Waterville is to be closed up.

Skowhegan proposes a grand temperance rally on the Fourth of July. The Churches there are prospering. Brother Hooper has been returned to the Methodist Church the second year, much to the satisfaction of the parish.

A lodge of the order of Knights of Honor has been instituted in Lewiston. The order is now established in four of the New England States. The objects of the order are similar in general to those of all other benevolent societies, the most striking new feature being a plan of mutual benefit by which each member secures \$2,000 to his family in case of death. The recent freshets in the Androscoggin and Kennebec Rivers have done much damage.

A prize declamation by the Sophomores of Bates College came off at the Maine State Free Will Baptist Church last Thursday evening. The prize was awarded to Millard Fillmore Daggett, of Athens. An athletic association is about to be formed in the college, and hereafter athletic exercises will receive a due share of attention. The next Freshman class at Colby University promises to be the largest the institution has ever received.

Twenty-four persons were baptized and united with the Advent Church at Kennebecport, recently.

Rev. G. A. Tewksbury, recently of Gorham, N. H., has accepted a call to the pastorate of the Congregational Church in Lyman.

Capt. Sturdivant has sustained two Gospel temperance meetings each week, for two years at Allen Mission Chapel, in Portland. About sixty signed the total abstinence pledge there last Friday evening.

The Y. M. C. A. committee have been holding a series of meetings at St. Lawrence Congregational Church in this city with good results. Several have been converted. Eight persons were received into membership with this Church a few Sabbaths since.

The lady friends of the Portland Y. M. C. A. have undertaken to furnish the Association reading-room with papers and magazines.

Eleven persons united in full membership with the Methodist Episcopal Church May 7th, and eight were baptized the succeeding Sabbath. Brother Randall was assisted in the baptismal service by Brother S. F. Strout. Brother R.'s health is improving.

Rev. Mr. Dole, who has been settled for two years over the Plymouth Congregational Church in Portland, has received a unanimous call to an associate pastorate of the Unitarian Church, Jamaica Plain, Mass.

Mr. Dole's drift of thought and preaching has been in the direction of Unitarianism for some time past. If he accepts the call, he will find his difficulties.

The Bowdoin Post has decided to have decoration services at City Hall, on Sunday afternoon, the 28th inst. Rev. J. W. Johnson, of the Methodist Episcopal First Street Church, will conduct the services. The Army and Navy Union will hold services the same day in Evergreen Cemetery.

There is to be a grand reunion of the several Maine regiments and batteries on one of the islands in Casco Bay on Thursday, August 10th. Efforts will be made by the executive committee to make this one of the largest gatherings of soldiers and sailors ever held in the State since the war.

Rev. E. W. Hutchinson, pastor of the Gorham Methodist Episcopal Church, has been called within the last week to bury his only daughter.

Dr. E. Clark, of Portland, who has been confined to his room for several weeks by disease, is again able to ride out.

Rev. W. M. Sterling, of Congress Street Methodist Episcopal Church, was generously "pounded" by his parishioners last Monday evening. The parish was so large that they had to adjourn to the vestry of the church, where a very pleasant and profitable evening was spent in a social way.

EAST MAINE.

Bangor - Our Presiding Elder, Rev. A. Prince, is now completing his last Aroostook tour for the present year. Methodism has essentially advanced in that region during the year. Sunday, May 14th, the quarterly meeting was held upon the Topsfield charge, Rev. E. A. Gidden, pastor. A gracious season was enjoyed, and seventeen received the ordinance of Christian baptism. The pastor not being in "orders," the Sacrament was administered by Bro. Prince.

W. L. B.

NEW HAMPSHIRE.

Gleanings - Rev. A. C. Coult and wife, of Salem, received a most cordial greeting from their parishioners, on their return from a second year's work. There was a large gathering at the parsonage, a bountiful collation was served, words of congratulation were spoken, and the people, on taking their departure, left substantial tokens of their esteem. Everything indicates a very pleasant and successful year with the Methodist Episcopal Church at Salem.

The Methodist Episcopal Church at Chichester has been thoroughly repaired, and is now one of the neatest, most inviting country churches to be seen anywhere. The society has received a number of welcome presents - among others, a pulpit and pulpit chairs, and a chandelier costing \$50. The new pastor, Rev. A. R. Lunt, is greatly encouraged by the spirit of awakening manifested in the congregation. He has already received fifteen persons on probation, and new ones are constantly coming to the Cross. A most auspicious opening for the year.

Rev. James Noyes has been received with great cordiality by his parish at Portsmouth. The year begins most excellently. A new house has been secured for a parsonage, which is an excellent building, in a very desirable location. Such a change will be a most welcome one to the present and future pastors.

Wm. C. Lord has just been engaged to serve his twenty-sixth year as sexton of the High Street Methodist Episcopal Church, Great Falls.

There is a grateful religious interest in the Methodist Episcopal Church at Lebanon. The vestry is crowded at the ordinary social meetings, and several have started in the service of Christ.

Rev. Mr. W. Prince, of Concord, is away for a short vacation. He will look upon the General Conference, and visit Washington and the Centennial.

May 7th, 50 persons united with the Congregational Church of Great Falls. The church was decorated on the occasion, and the services were very impressive.

Rev. D. E. Adams, of Wilton, Congregationalist, has been called to Ashburnham, Mass.

The Congregational Church of North Hampton will be stronger by a hundred members for the recent revival.

Dr. A. Smalley, 50 years a physician, a man widely known and highly esteemed, an excellent citizen and exemplary Christian, lately died in Lebanon. The places of business were closed on the day of his funeral.

H.

VERMONT.

We see by the Daily Christian Advocate that our delegates to General Conference have asked for a readjustment of boundary lines with reference to our Conference. This is certainly very desirable, if the time has come for such an arrangement; and we know that the subject is growing in favor in the territory not included in the Vermont Conference, though this would probably be decided by our annual meeting.

We simply desire and pray that the will of the Lord may be done in the matter; we only desire the glory of God and the highest efficiency of Methodism in this State.

The St. Albans district Preachers' Meeting, occurring on Sheldon, June 20-22; and the Springfield district meeting at the same time at Belvidere Falls. Full and interesting programmes are announced for each, and we are hoping that a better day is dawning on our Association's work.

Our Seminary has nearly completed another year of good and faithful work. Commencement exercises begin June 11th, with the annual sermon before the graduating class by the Principal. Examinations occur Tuesday and Wednesday, with the Commencement exercises proper, Thursday.

Among the good things the work is to bring is an address Monday evening, by President Hubert of Middlebury College, who has shown especial particular interest in our school; and a lecture before the Eclectic Society, Tuesday evening, by Rev. R. D. Meredith, of Boston. We expect that a larger number than ever before of the friends of the school will gather this year to witness the interesting closing exercises.

The work of reform, through the instrumentality of J. R. McKelvey and others, is going on grandly throughout the State. Burlington, Rutland, Middlebury, Montpelier, St. Albans, Belvidere Falls, Brattleboro, and other places have organized Reform Clubs, most of which count their membership by hundreds, of men who have been drinkers, and some of them terribly fallen.

Some notable cases of recovery are sending joy and gladness through the entire State. The good work goes on! Mr. McKelvey was presented with a valuable watch by the Reform Club of St. Albans, a few evenings ago, as an expression of their appreciation of his good services.

Brother H. A. Spencer was unfortunate in losing a valuable horse on his way to his new charge at St. Albans; and was surprised a few days later on receiving a draft of fifty dollars from a few of his old friends in Montpelier towards making good his loss, for which he is profoundly grateful.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. May 25, 1876.

FLOUR - Superior, \$4.00 @ 4.25; extra, \$4.25 @ 4.50; Middling, \$4.00 @ 4.25; St. Louis, \$4.25 @ 4.50; Southern Flour, \$4.00 @ 4.25.

CORN - Mixed and Yellow, 62 @ 64 c. bush. OATS - 32 @ 34 c. bush. RYE - 30 @ 32 c. bush. SHORTS - 15 @ 16 c. per 100 lb.

FINE FEED - \$19.00 @ 20.00 per 100 lb. SKED-Timothy Herd's Grass, \$2.75 @ 3.00 per bush; Red Top, \$3.00 @ 3.25 per bag; R. I. Bent, \$5.00 @ 5.25 per bush; Timothy, 16 @ 17